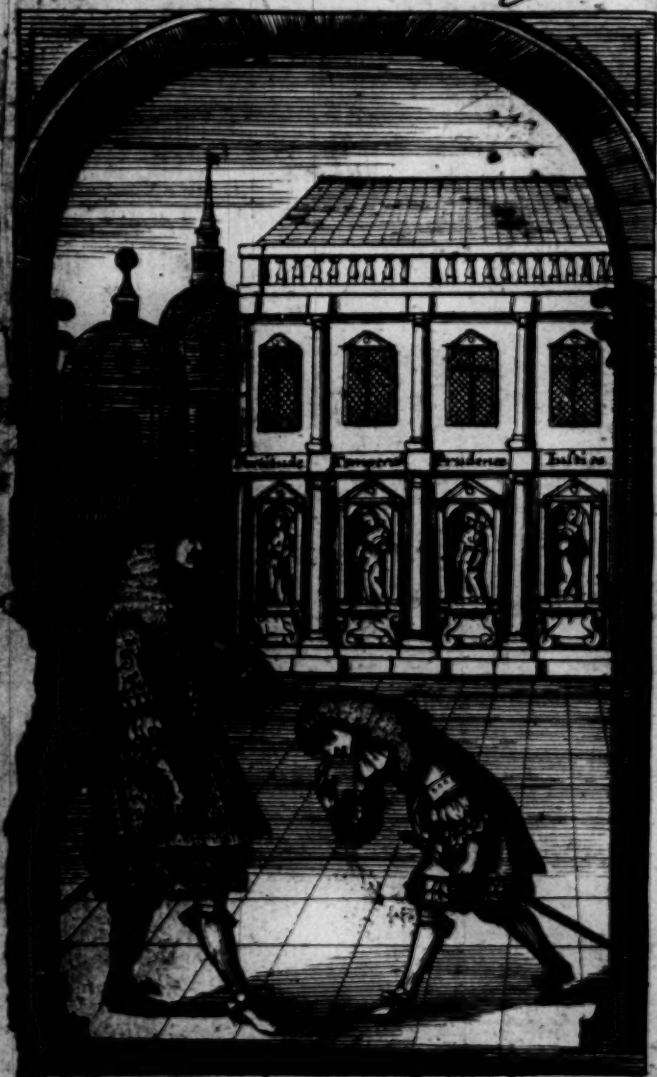
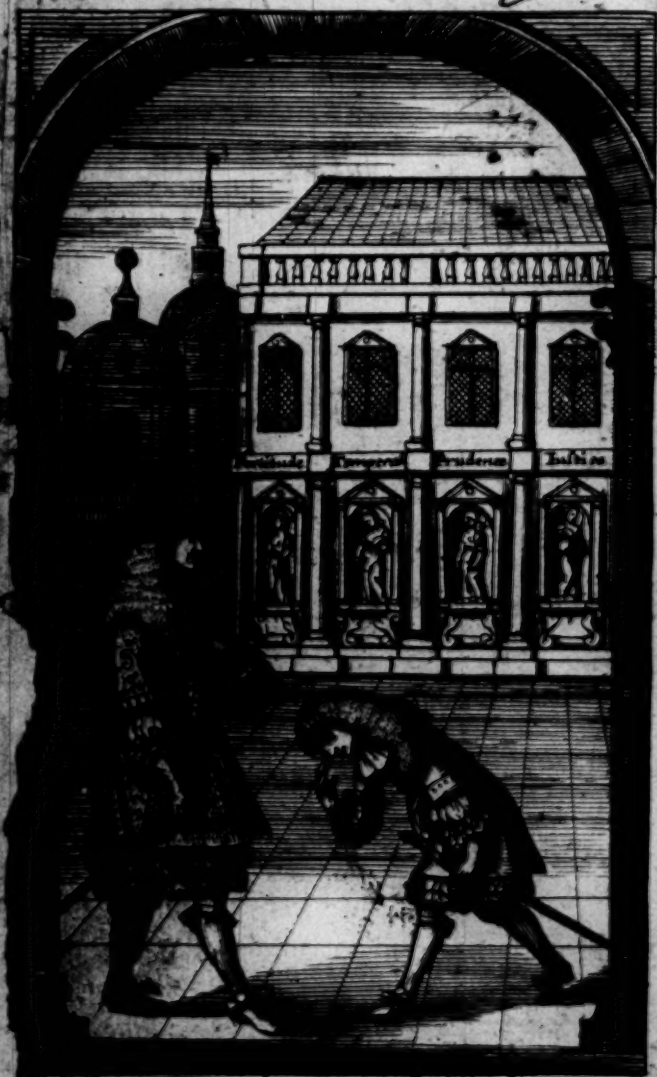


L



Sold by R. Tonson at Grays Inn Gate.

L



Sold by R. Tonson at Grays Inn Gate.

69

THE
COURTIER'S Calling :
Shewing the Ways of making a
FORTUNE,
AND THE
Art of Living at Court,
According to the
MAXIMS
OF
POLICY & MORALITY.

IN TWO PARTS.

The First concerning
NOBLEMEN:
The Second concerning
GENTLEMEN.

By a Person of Honour.

LONDON:
Printed by J. C. for Richard Tonson, at Grays-
Inne Gate in Grays-Inne Lane. 1675.

15496.27.30 *

HARVARD COLLEGE LIBRARY

IN MEMORY OF

LIONEL DE JERSEY HARVARD ^

CLASS OF 1915

Feb. 8, 1926

A T A B L E

OF THE
C H A P T E R S
Contained in this Book.

THE FIRST PART.

Chap.	page.
1. T hat our good and bad Fortune depend on our Conduct.	1.
2. That persons of Quality ought to seek their Fortune at Court.	8.
3. Two ways of advancing a man's Fortune.	18.
4. The speediest way is to insinuate himself into the Pleasures of the Prince.	23.
5. How dangerous it is to intermeddle with the Amours of	his

THE CONTENTS.

- his Master.* 31.
6. *That great Fortune oftentimes
blindes the Favorite.* 34.
7. *An Example of a wise Fa-
vourite.* 38.
8. *The Method of living with
our Friends at Court.* 41.
9. *How we ought to behave our
selves toward our Enemies,
and those that envy us.* 46.
10. *How we should supplant our
hidden Enemies.* 50.
11. *That we ought to have pri-
vate Friends, and how we
should beware of men in Holy
Orders.* 59.
12. *Of the Wisdom and Oecono-
my of a young Courtier.* 69.
13. *That Fortune cannot ad-
vance a Fool.* 75.
14. *That Marriage contributes
to our Fortune: And whe-
ther a Nobleman ought to
prefer a Princess before a La-
dy of his own Quality.* 79.

THE CONTENTS.

15. *Whether it be requisite to be in Love, for to be Married.* 86.
16. *Whether Money ought to be preferred before Birth.* 89.
17. *That we ought to make a faithful Friend: And that a Gentleman of a good Estate is not to be accounted unhappy, if the Court does him Injustice.* 92:
18. *That the Cassock is more proper to raise a Man's Fortune than the Sword: And the advantages which may accrue to a person of Quality from thence.* 100.

THE SECOND PART.

Chap.	page.
1. T hat no man is content with his own Fortune.	107.
	2.

THE CONTENTS.

2. *That Merit is proper to all men ; and that the Nobility ought to desire onely a Monarchical State.* 110.
3. *That our Neighbours attribute more to the Merit of a Person than to his Birth. And of the Profitableness of Commerce.* 118.
4. *What a Gentleman ought to practice, who seeks his Fortune in the War.* 125.
5. *That the Fortune of a Gentleman depends on the good or bad choice which he makes of a Master.* 131.
6. *That he ought to establish his esteem in the minde of his Master, before he enters into his service : and how he should bring that to pass.* 135.
7. *Whether it be better to serve a very understanding Master, or one of no great wit.* 140.
8. *That the sublime Sciences do rather*

THE CONTENTS.

rather prejudice, than advantage a Gentleman of the Sword. What he ought to know: And that Application is necessary to succeed well in all Affairs. 146.

9. That he ought to love his Master; and how he should demean himself towards him. 159.

10. That he ought to endeavour to be employed in the negotiation of his Master's Affairs at Court; and wherefore? 167.

11. That he may be advanced from the service of a Great Lord, to that of the King or Prince: And that a Master ought to treat a Gentleman courteously. 174.

12. That he ought not to be distressed at his Master's cross humour: And of the error of such as despise the Charge of Secretary. 181.

13.

THE CONTENTS.

13. *How it comes to pass that we are less knowing than the Antients.* 190.
14. *That a Gentleman who perceives in himself a natural disposition to Study, ought to apply himself thereto: And that no man can be learned without his inclination.* 196.
15. *That a learned Gentleman has the choice of all Professions; and the Knowledge of the World is very requisite for him.* 202.
16. *That Conferences are more profitable than the Reading of Books.* 211.
17. *That we ought to avoid the Company of the Debauched and Ignorant.* 217.
18. *Whether a Private Gentleman may play at Games of Hazard, and upon what account.* 222.
- 19.

THE CONTENTS.

19. *Whether the Knowledge and Exercise of Hunting contribute to the making of a Fortune.* 230.
20. *That the Treasurers are the most profitable Masters.* 233.
21. *Whether the Rules of Prudence are sufficient to render us happy.* 236.
22. *Of the Vanity of Judicial Astrology : Of the Folly of Men : And that Honesty really makes our Fortune.* 242.
-

Li-

Licensed December 30th 1674.
Roger L'Estrange.

THE

THE
FORTUNE
OF
NOBLEMEN.

THE FIRST PART.

CHAP. I.

*That our good and bad Fortune
depend on our Conduct.*

ANtiquity seems to me never to have been less reasonable in the worship of her Gods, than when she erected Altars to Fortune: for what could she hope from a Deity which neither saw her Sacrifices, nor heard her Prayers, but did every thing by chance? The Wisest men have always termed her unjust and inconstant, and by depriving her of the faculty of choosing and discerning; confessed, that we

B

have

*Sed te nos
facimus
Fortuna
deam, celo-
que loca-
mus.
Juvenal.*

*Et si fra-
ctus illaba-
tur Orbis,
impavidum
feriant ru-
ine.*

*Efficacior
est Fortuna
quam vir-
tus : quam
verum est il-
lud quod
prorens
effrauit,
non in re
sed in verbo
tantum esse
virtutem.
Flor.*

have as little reason to complain of her Frowns, as to rejoyce at her Favours. Nevertheless she has had more Temples than the other Gods ; and seeing her Empire was extended over all the Affairs of the World, the greatest part of men became her adorers. 'Tis true, the small number of *Stoicks* never own'd her to be any other than a Capricious Goddess, who rules among us only to prove the Forces of Philosophy. All the Precepts of Morality are chiefly to defend us against her, and to instruct us, that she can easily subvert the most puissant States of the World, but not discompose the Soul of a Philosopher. *Brutus*, who always follow'd this Sect, when he di'd acknowledg'd her power ; and declar'd, that the Vertue which he so much esteemed, was not able to encounter her ; that her Injustice was the cause of the unhappy success of his great Designs : and knowing not how to impute any fault to his Valour, who had dared to deliver Rome from its Tyrant, he accused her alone for having establish'd another to succeed in the

the place. These great Examples amaze the whole World, and are therefore more worthy of the consideration of mighty Monarchs. We are so inconsiderable a part of the State wherein we live, that we should be accounted ridiculous to perplex our mindes therewith. We are here even as in a Vessel, whose motion carries us whither it pleases; nevertheless every one of us have one peculiar to our selves, that is to say, every man has his designs and his proper conduct: And yet such as *Fortune* has not condemn'd to a retired life for to extinguish the lustre of their parts, ought not to despair of their Enterprizes, when they understand the nature of this Fabulous Deity, to whom men attribute the absolute command over General and Particular Affairs: For my part, I look upon her as void of all Divinity, as I esteem her destitute of all Power. And although this Proposition seems Paradoxical, it will be no difficult matter for me to prove it to be most conformable to Reason.

For the understanding of which,

we must know, that among the efficient Causes, some are determin'd, which act necessarily; others undetermin'd and accidental, which may act or not act, and which do not produce their effects but by the concurrence of some other: The first are called necessary; the last fortuitous or casual: from hence were form'd in the imagination of Men those two grand Deities; the one of which had even power over the Gods themselves, the other over humane Affairs, viz. *Destiny* and *Fortune*: So that I may say, *Fortune* is nothing else but a concurrence of things not discerned by our judgement, which happen contrary to our expectation; or suppose it to be a second Cause, it must necessarily depend from a first; which first being absolutely determin'd, I conclude there is nothing in the World fortuitous or casual, seeing all things that are brought to pass, proceed from a necessary and determin'd Cause. Upon this account let us accuse our own weakness, which being not able to comprehend the cause of Events, does term them accidental or casual.

*Define fata
Deum flecti
sperare precandum.
Virgil.*

*Fata regunt
orbem, certant
stant omnia
lege.
Manil.*

casual. With this pretext the greatest Wits have endeavoured to excuse their errors, and the most renown'd Captains to comfort themselves for the loss of their Battels: For the Historians describing the advantages of the ground of which they had made choice, the exquisite order of their Armies, their Retrenchments, their Bodies of Reserve, and all the other circumstances, which denote the experience of brave Commanders; then having spoken of their famous Exploits with astonishment, at last do accuse malicious *Fortune* for their unhappy success, which humane Wisdom knew not how to prevent. But let us rather say, that our knowledge is limited: that our sight is very dim in the discovery of future things: that certain bounds are prescrib'd to our Wisdom, which it can never pass; and as that has its Natural imperfections, so the affairs of the World have their ordinary revolutions. I do not intend by shewing that the Events of things are not accidental, to render them so necessary, that we should banish Prudence from

*Nullum hu-
men abe-
si sit pr-
dentia te-
cium.*

Juvenal.

the management of our concerns :
for I should conclude absurdly, if I
should affirm, that we ought with
dull patience, to expect every thing
that should happen to us. On the
contrary, I conceive that we are wor-
kers of our own Fortune, and our
good or bad Conduct is often the
source of our good or evil, without
seeking a more remote cause. I must
confess, that the most piercing Wits,
who seem to know things perfectly,
and to their very roots, do not al-
ways see their own affairs prosper ;
because they depend from many o-
ther different Causes, which it is im-
possible by the force of our judge-
ment to penetrate : and forasmuch
as we know nothing but by our Sen-
ses, which deceive us every moment,
how can we judge truly of what will
befal us ? and what certain conse-
quences can we draw from such un-
certain principles ? The *Pyrrhonians*
had so bad an opinion of them, that
they taught, that humane Sense was
altogether incapable of knowledge ;
that we were not assured of any thing
we saw with our eyes, or heard with

our

our ears; that our Discourse and Reason, which proceed only from the Idea's, which external Objects presented to our Senses, were nothing else but Errour and Illusion. We must not therefore be amaz'd, if Events deceive us, seeing we know not their Principles and Causes: yet we may reasonably say, that although our Senses sometimes deceive us, yet experience teaches us, that they do not always so: and the most ingenious and understanding persons being happily endow'd with an excellent disposition of Organs, and an exact temperament of Body, have brighter lights, and a more distinct knowledge of Affairs, than other men, and consequently are the seldomest mistaken in their judgements, and not so subject to those unexpected accidents, which the Antients called *Fortune*.

This was that, which in my Opinion caused the Poet to say, that they were happy, who could know the causes of things: for indeed, to know the causes, is to know their Natures, their Principles, and their Motions, from whence proceed the Events,

Felix qui putat rerum cognoscere causas.

B 4 which

which can establish our good or our evil. I profess with him, that this happiness is beyond comparison, but it is not to be found but in the imagination, and ought to be rather the Object of our desires, than of our hopes. I have no designe to draw the pourtrait of an infallible man; I know there was never any such; and if I had such a thought, I should my self be guilty of that error, from which I endeavour to keep others: It is sufficient to represent one not of the weakest, who by his own experience can give us some Precepts whereby to form the happiness of our life, without depending absolutely on the capriciousness of that *Fortune*, to whom the Wisest men would never owe any thing.

CHAP. II.

That Persons of Quality ought to seek their fortune at Court.

EVery man hunts after Honour and Wealth; these are the two grand

grand Wheels, upon which the whole world is moved; these are the two Springs of our disquiet; these are the two *Ignes fatui*, which lead us so often out of our way. We propound to our selves this Honour and this Wealth, as the aim and end of our hopes: we engage our selves in the pursuit of them with the greatest vigour, not considering that the ways to arrive at our ends are full of trouble and uncertainty; that they require every minute of our time: and our whole life is almost spent in Care and Toil, when we begin to reap the Fruit of our labours. There are two causes of this disorder; the one is, that our designs are too extravagant; the other, that we carry them on indiscreetly.

The first default touches certain Wits, whose Presumption blinds their Judgement, who framing in themselves a false Idea of their own worth, even as so many *Ixion's* never embrace any thing but the empty Clouds. I esteem this sort of people better qualifi'd for the Colledge of Madmen, than for the Courts of

Princes, and so have no intention either to reprehend or reclaim them. I address my self to such only, who form no projects beyond their forces; and are mistaken rather in the means, which ought to promote them, than in the end, which should perfect them.

Never was there any Question so often debated, as that concerning a chief Good: The *Stoicks* acknowledged no other than the tranquillity of the Soul; but it seems it was impossible ever to attain to that, unless they could have devest'd themselves of their passions. The Epicureans, (whom all the World revile, though not thoroughly understand) plac'd it in Pleasure. For my part, I finde this Opinion so agreeable to the nature both of Soul and Body, that it is very difficult not to admit it when it is well understood. I affirm moreover that it contains nothing in it which contradicts the Principles of Religion; for who can deny that Men as devout as the holiest Saints have been, enjoy an extream Pleasure in the contemplation of God, when the fervencie

vencie of their zeal separates their thoughts from earthly things? And is any man ignorant that the more austere Hermits finde more Roses than Thorns in their Deserts? It is most certain that our Opinions are the only Rules of our own good or evil, and that in respect of our selves things are really such as we conceive them to be. A Student delights in his Books and his Closet; a Huntsman takes his pleasure in the Fields; a Souldier at the Head of an Army; and a Merchant in the enjoyment of Peace, and living at his ease: The excess of Wine is a Punishment to a Sober person, and the greatest Pleasure to a Drunkard. I could collect a thousand more instances to prove this Opinion; but it shall suffice to conclude with the Philosopher, that Wealth and Pleasure are the only Objects of our happiness: That which I assert is purely natural to the Soul; but I confess by the Fallibility of our Senses she is often deceiv'd, and makes a bad choice. *Mark Antony's* Profuseness seems to me as unjust, as *Old Cato's* Parsimony unreasonable

*Opinionem
fides sequi-
tur. Ari-
stot. lib. de
Animâ.*

*Nullus por-
rò felix est,
qui se judi-
ce felix non
est.*

*Trahit sua
quemque vo-
luptas.
Virg.*

*Hand facile
emergunt
quorum vir-
tutibus ob-
stat Res
angusta do-
mi.
Juvenal.*

sonable ; and I look upon *Cræsus* as imprudent in the management of his Treasure , as *Diogenes* ridiculous in his Tub. Wealth is necessary for our subsistence ; and being so, we ought to seek it, though not to excess : On the contrary, Poverty is the Mother of all inconveniencies, an Enemy to generous Actions, which liberality produces ; therefore as such, we ought to avoid it. I speak of that shameful Poverty, which deprives us of the Means of shewing our Parts, debases our Spirits , suffocates our good Qualifications in the press of the Rabble, and by destroying in us these advantages of Nature , hinder us from raising our selves to the pitch of Virtue. I know there is a voluntary and Evangelical Poverty, which having God for its Object, takes no care to abound in earthly Riches ; but these perfect Souls, which we admire as above the World, and who possess nothing in particular, yet do not refuse to enjoy the Benefit and Revenues of their estates in common. The Magnificence of their Temples and Monasteries is not inferiour to
the

the Beauty of Princes Palaces ; and notwithstanding they renounce the property, yet they reserve to themselves the Profits. God gave us our life, but Nature as the second Cause has fastened many inconveniencies to it, which we are oblig'd to overcome for our own preservation ; her imperfection is communicated to our essence. Hunger and Thirst are two mortal Maladies ; we heal them with Pleasure , by using those remedies which are appropriated to them : Cold is an enemy to our natural Heat ; our Clothes and Houses defend us against it. Men may tell me, the Savages live as long as we do, and perhaps more happily, without perplexing themselves with acquiring many things, which cost us much trouble, and yet are not more necessary for us than for them. I own it, and cannot blame them : If I was a Savage, I confess they would have yet greater reason to tell me so ; but that man must be mad, who lives after the manner of Savages among people that are not so. I should think my self very extravagant, if I should walk up and down naked among men that wear Clothes .

An l

And no man in these days would set an estimate on *Diogenes* the Philosopher, if he should do what he then did in the open Market. We have neither made the Laws nor the Customs, and so have no right to reform them. Every one in particular has his own Sense, and his own Conduct; and every Nation has its proper Customs: it is our duty to conform ourselves to those of our own Country, it being more reasonable that we should comply with many, than to expect that many should comply with us. Wisemen are not prohibited from entertaining different opinions from those of the Vulgar, provided they observe not to infringe the General Customs. One of the Ancients said, that he lent himself to the Publique, but he gave himself to himself. The Salvages enjoy the use of Reason as well as we, and so may have their particular Policie; therefore I do not admire, that they are perswaded that their manner of life is happy, seeing they know no other. Poverty pleases them, and Riches us; their happiness is, not to regard them, and ours

is

*Sapiens non
conturbabit
publicos
mores, nec
populum in
se novitate
vitæ con-
vertet.
Senec.*

is to make use of them : and perhaps both of us have equally reason so to do. For my part, I yield to the general sentiment of the Vulgar, who esteem those happiest, who are born Rich, and have their extraction from a Noble Family ; if these be of a fit disposition to accomplish themselves, they cannot want Guides to direct them in the paths of Honour : Their Name alone opens to them the Cabinet of Princes ; their Virtue manifests it self without others assistance ; they do that with great ease, which a poor Gentleman cannot do, but with extream trouble : Nay, if they want Wit, their Riches make them courted, and their Birth respected : These being the two Golden Calves which the Common people worship ; and if they be not born to be accomplisht persons, gallant or honest men, yet they are in a condition to do good to such as are so ; and being not able to attain to Virtue themselves, may entertain in their Retinue those that are. At Court we seldom see a Person of Quality, Merit and Riches, without great Honours

nours and great Employments : *Fortune*, as malicious as she is, does never in the least oppose his advancement, when he has wherewithal to please Sovereign Powers. I know that good qualifications are requisite for this purpose : for I do not pretend here to make an honest or gallant man ; I suppose he is that already, and has no need of any thing but conduct to arrive at his end. I will only demonstrate, that Wealth and Birth do infinitely contribute to the rendering us happy, and to the obtaining of Honours suitable to the Quality of a Gentleman. If any one objects, that Riches may be prejudicial ; I answer, that if he looks upon the right bias of the thing, the error proceeds from us, and not from them ; they are good of themselves, and nothing is hurtful but the bad use we make of them. The commendation of Poverty, with which we meet so often in the Writings of the Antient Philosophers, is a Paradox more proper to exercise the vivacity and sharpness of their Wits, than to convince us of the truth thereof. *Plato* and *Aristotle* have

have Philosophiz'd of it very much at their ease, being the most considerable men of *Greece* both for their Birth and for their Employments. *Seneca* extols it highly in the midst of a vast abundance ; and though he so often insinuates, nay inculcates into us the contentedness of his Spirit, yet did not die without great suspicion of having had a designe of seating himself in the Throne of his Master and Benefactor. Without doubt a Gentleman born rich and of a good Family has no reason to complain of *Fortune* : if he continues in the Country, she is not obliged to go finde him out there : He ought to show himself at the King's Court; there it is that he can hope to raise himself above others his equals, providing he knows two things : The first is, the inclination and humour of his Master ; the second is, his own inclination, and natural disposition.

CHAP.

CHAP. III.

Two ways of advancing a man's Fortune.

There are two ways of advancing a man's Fortune; one is to follow the War, and the other is to apply himself to the Prince's Person. It is true, that Military Services render a Gentleman infinitely more meritorious than any other: but Princes are men as well as our selves, they act according to the impulses of Nature; and we see, they daily bestow their favours and caresses on persons that please them, rather than on such as advantageously serve them. We have in our time seen a person rais'd to the dignity of Constable of France, for having taught Magpies to flye at Sparrows; and others from Pages become Dukes and Peers; and in former Ages those who could cunningly manage the intrigue of a Maiden-head, have made themselves great Lords by it. I say again, that a Gentleman who designs to raise his

his Fortunes at the Court, must perfectly understand his own natural disposition; because it is impossible to divert his Prince, if he takes no pleasure himself in what he does. It would be a great folly for a person to seek his advancement by Hunting or Hawking, who is not delighted with those Recreations: we do every thing we fancie not, with a very bad grace, because our Soul can never apply it self to any Objects that do not please it; and therefore we should not think to render our selves agreeable, when we do things contrary to our inclinations: Neither study nor the force of Reason can correct this default. We are not masters of the Appetites which Nature has inspired into us; and whatsoever pains we take to suppress them, our discontent will sometimes appear, and make all our forced complaisance ineffectual. I may assert the same of the War, which I have of Hunting; we ought to perceive in our selves courage to despise dangers, vigor to endure the toils of the Army, and ambition to aspire to great Charges: without these

these we can expect no advantage from this painful exercise. This way without dispute is the most honourable: for besides the Wealth that is acquired by it, we have the pleasure of beholding our Virtues accompani'd with an advantageous Reputation, and a Renown which lives eternally in the memory of men: yet we cannot but acknowledge it is the most difficult; for among those that aspire to the honor of Marshal of *France*, many falter in the Enterprize. It would be a very inconsiderable business, if we should rencounter no other obstacles but hazards. A man is not to complain when he dies in the pursuit of his ends: the same end which limits his life, terminates likewise his Designs, his Hopes, and his Fortune: There are two other things which do more incommode him; the first is, that his advancement depends from the happy success of Battels, of which all humane Prudence is not sufficient to assure us: The last is, that it is requisite to have a Patron of great Authority in the Cabinet, without whom his services will not finde that just reception

reception they deserve : it is true, that it is a hard matter to surmount these two difficulties which render this way by War to great honours very uncertain, and at last the Rewards are in the hands of the Sovereign : if he delights in War, he does often ascribe to himself the happy success of his Arms, which he frequently commands in person ; and when bad success happens, the Officers of his Army are hardly put to't to defend themselves against his anger and reproches. But if he be addicted to his Pleasures more than to his Affairs, he sees almost nothing but with the eyes of his Favourite, who represents the Actions of every man in those colours that please him best ; and having abandon'd all his Authority at his Councils, he must of necessity become a Slave to his Ministers. Therefore after this manner a Gentleman ought to employ his policie ; and if he builds upon any other foundation, he has often for the only recompence of his famous Exploits an Arm of iron, or a Leg of wood. I speak of such Gentlemen only,
who

who make great Dignities the Object of their Atchievements. I know there are many, who go into the Field only to gain esteem, and to make appear that they are men of Courage; which indeed, is a duty that seems incumbent upon every Person of Quality; and without dissembling, it would be a shameful thing never to have performed some gallant Exploit by their Arms, whenas they make Arms their proper Profession. I add further, they are oblig'd to attempt something bravely by their own hands, to establish their Reputation. It is not sufficient never to have been guilty of any ignoble Act; the world thinks it obliges us very much, in speaking well of the Virtues we have made appear, without making Almanacks to our advantage. Nothing more is required of these, but to do well: for as they look upon their houses as a Retreat, they are not oblig'd to concern themselves with the Ministers, or the Court; neither is it necessary that they spend their whole lives in Military Exercises, it is enough that they have once shown them-

themselves ; and pretending to no other advantage than that which they have already acquired, which is to be esteem'd Valiant, they may reasonably enjoy the benefit thereof in their own Families, with the pleasure which attends the society of Friends, and the diversion of an honest Oeconomy.

CHAP. IV.

The speediest way is to insinuate himself into the Pleasures of the Prince.

THE other way of advancing a man's Fortune by applying himself to the person of the Prince, is to contribute to his divertisements, which is indeed the most easie, and the most infallible : the great secret is to render himself agreeable, to use complaisance, and be diligent, and very expert in those Exercises in which he chiefly delights ; which ought to be manag'd with such discretion, that no opportunitie must be omitted

ted of giving him all the advantage at them, and never to maintain any thing obstinately against him. It is likewise a prudent part in a Courtier to loose sometimes at Play on purpose, to put his Master in a good humour : For to command is such an innate quality in Princes, that they cannot permit without regret that any person should outdo them. These precepts are also more necessary to be observed in conversation, which ought always to be with respect ; and if there be an occasion of contending, that it be done in such terms as propound our Opinion only, not establish it. The most gallant things loose their lustre, when spoken unseasonably ; and men are not easily convinc'd of any thing by others disputing too imperiously ; there is nothing so frequently used, and therefore requires our greatest circumspection. Every man is satisfi'd of his own Sense and Understanding, and it is this which makes us so outrageous against those who pretend to have more than our selves. Truly there is nothing more irksome than
to

to give ear to those people who have seen every thing, who understand every thing, and who have done every thing. A Gallant and an accomplished person ought not to relate his own deeds; he that cannot forbear doing it, passes ordinarily for ridiculous, and is accounted but a lyer: if we have performed worthy actions, it does not become us to publish them: he is ever an impertinent Orator, who makes his own Panegyrique. I will not advise one to flatter the Prince: Flattery is so base a thing, that it is unworthy of a person of Honour; but I do very well approve, that we should entertain him with some obliging discourse, and praise that in which he most delights, and which he best understands: In doing which, the air of the Action contributes extreamly to the insinuating us into his favour. Indeed the Respect that is due to his Person, obliges us to banish our ill humour from his presence. There are I know not what spirits in our eyes, which imprint their qualities on those that behold us: If we are dull,

*Latus in ore
proprio ser-
desit.
Proverb. }*

C

we

*Nescio quis
teneros oculos
mibi
fascinat ag-
nos.*

Virg.

*Oculi sunt
in amore
duces.*

Ovid.

*Dum spe-
lant oculi
laesos, le-
duntur &
ipsi Multa-
que corpori-
bus transi-
tione nocent.*

Ovid. A.
mor. l. 2.

we inspire Melancholy ; if we are brisk, we seem to rejoyce those with whom we converse. The Ancients were so perswaded of the force of these Rayes, that they would never suffer old and deformed Women to come near their Children. And my Lord Bacon assures us, that a passionate Lover does very much advance his affairs, when he can stedfastly gaze upon the eyes of his Mistris ; because, says he, certain enflamed Spirits proceeding from his to her eyes, do communicate to them this invisible Poyson, which diffusing it self in the Mass of bloud, is convey'd to the heart it self. This may be proved by an Effect obvious to all persons : We can scarce refrain spending a tear with those that weep, and we cannot look stedfastly on Red or Blear-eyes, without resenting some pain, or at least some alteration : both these Effects proceeding from no other cause but the emission of Rays. If it be true that eyes which look upon us with anger, inspire an aversion into us, why should I not conclude that they may inspire an af-

affection, if they look upon us with love ?

Nature has made some men amiable ; these are happy, and have nothing more to do but let her act freely : But if she has made us melancholick , let us correct her imperfections by habituating our selves to mirth and gayety ; and by keeping a continual guard, we shall at last wholly prevail against them. *Socrates* consented to him that judg'd of his manners by his Physiognomy, viz. that he was naturally inclin'd to debauchery, but the Precepts of Philosophy had made him vertuous. Above all, let the Courtier endeavour to perswade his Master that he loves his Person, better than his Dignity : *Curtius* says of the two grand Favourites *Craterus* and *Ephestion*, that the one loved the King, the other *Alexander*. The love which men have for us, is a snare, wherein the whole World is catch'd ; and even when a person has no qualities to recommend him, if by his perseverance and continual application, he makes us believe that he loves us,

ut amaris, and is wholly at our service, we can
ama. hardly deny him our affection. This
 Compassion extends it self even to
 Beasts. In *Holland* I saw a Mastiff
 make his fortune: This poor Dog
 singled out the late Prince of *Orange*
 in the midst of his Army before *Mae-*
stricht; and notwithstanding that
 the Guards often beat him away, yet
 he always return'd to the door of the
 Tent, and when he saw the Prince
 come out, this Animal leapt for joy,
 faun'd upon him and followed him.
 At last the Prince, in stead of being
 offended, esteem'd this kindness wor-
 thy of acceptance, and made much
 of him, giving a charge to one of his
 Servants to take care of him; and
 afterwards permitted him to come
 always into his Chamber, and lie at
 his Beds-feet. However, we ought
 to take great heed not to become
 importunate by our addresses; the
 highest point of wisdom is to nick
 the time. But above all, a Gentle-
 man, who is well in the favour of
 his Master, ought never to pretend to
 understand those Affairs which the
 Prince would keep private. There

is nothing which so soon creates hatred of him, and consequently his ruine. No man can endure that any one should pry into his secrets without his consent. Confidence is inconsistent with constraint. Forasmuch as our Soul is born free, and seeing she has nothing but the disposing of our Will, which is really hers independant of all other Power whatsoever, she is jealous of her secrets, and must not be forced to reveal them by the indiscretion of our Friends. It is common civility not to approach neer them that read Letters, or discourse privately. This indiscretion succeeded very ill with one of the Duke of *Anjou's* Gentlemen: the Duke having with confidence imparted to him *Charles the IX's* designe of extirpating the *Hugonots* on *St. Bartholomew's* day; this Gentleman discoursing in private with the King, hapned to mention this Secret. His Majesty very much surpriz'd to see it discovered, dissembled his anger; and supposing that the Queen-Mother was the person guilty of this Levity, upbraided her with it; but she

she having clear'd her self, they both concluded, that it must come from the Duke of *Anjou*. The King caused this Gentleman to be killed as he was Hunting, conceiving no other way to secure a Secret of so great importance, which the Duke had inconsiderately discovered. I knew a person for whom Cardinal *de Richelieu* had a very great esteem, and began to employ him in business of consequence: One day the Cardinal returning from his Park into his Chamber, surpriz'd this Young man reading some Papers which he had left upon the table. The Cardinal reprehended him no otherwise than with his eyes, looking severely upon him, closed his Papers himself; and two days after commanded that this ill-advis'd Courtier should retire to house, and would never more employ him.

His

CHAP. V.

How dangerous it is to intermeddle with the Amours of his Master.

ANother way, though very slippery; is to be concerned in the Amours of his Master. Confidence in this case proves many times very dangerous, although it seems to be a particular mark of his esteem and friendship: there is a certain Medium to be observed, which requires a prudence and circumspection refined even to the highest degree: It is a very intricate business to content the Lover and his Mistress. And I conceive there is not less danger in being in her favour than out of it: Her kindness does never fail of producing Jealousie; and this passion is capable of transporting the most moderate Spirit into such an excess, that even reaches the very life of his dearest Friends. It missed but narrowly that a Prince of our time had not caused a Person of Quality to

*Incedis per
ignes sup-
positos cin-
eri doloso.
Horat.*

be thrown out of the Windows or his Palace. The Order which he had given to his Servants had been put in execution, if a friend of this unhappy Victim, seeing him enter into the Court, had not ran to him, and prevented him from going up into the Salle, where they expected him. Those who have had experience of this Passion, know with what tyranny it domineers over the heart of a Lover. It is a fury which suffers no other thoughts but those of revenge to remain in the minds of such as it possesses; and so far as it is not subject to Counsel or Reason, we ought to fear and avoid all the occasions which may create it. But if the Courtier be not complaisant to this Mistress, or that she unhappily has an aversion to him, she will do him such bad offices, that first or last they will deprive him of his Masters friendship. These two dangers may be avoided by a little discretion, especially if we will not voluntarily thrust our fingers into the fire; he may show her that deference and civility, that seem affectionated to her interests, without ever really engaging himself

*No: unque
furens
quid femi-
na possit.
Virg.*

felt therein ; and he ought to entertain her on no other subject, but the Passion and Grandeur of her Lover. If it happens that the Prince should speak to him concerning it, he ought to praise his Mistress with great caution, and in such terms as may a little flatter his Love, but not give him cause to suspect that he is enamour'd on her. If he manages discreetly his Conduct in this as well as in his other Affairs, he advances himself extremely in the esteem and favour of his Master ; because he gives him sufficient evidence of his Respect, his Affection, and his Abilities ; which oblige his Master to disclose his minde, and make him the confident of his more important Secrets. 'Tis then he may hope for any thing ; for the Prince being so far engaged, cannot dispense with the not conferring on him the principal charges of his Household and Kingdom.

When he has arrived to this height, he may call himself happy. The Court has this property, that she never desists doing of good, when she has once begun. Her first Favour

draws on the second, and at last she is not contented with making us rich, but gives us the power of settling our friends likewise in an Estate of enriching themselves.

CHAP. VI.

That great Fortune oftentimes blinds the Favourite.

*Rayus enim
Sensus in
illa Fortu-
na.*

*Magnæ
virtutis est
cum felici-
tate lucta-
ri; magnæ
felicitatis
est à felici-
tate non
vinci. Aug.
de Verb.
Domini.*

'T Is in this Case that a Courtier ought to unite all the Forces of his Judgement: Great Prosperity often disorders the brains of many, whom an ordinary Fortune would have render'd wise. The joy he conceives from being caressed by the Prince and adored by the whole Court, does frequently infect his Soul with a presumption as insupportable to others, as unjust to himself: it causes him to feel the sweetness of becoming superiour to those who were formerly his equals, and makes him like the Ass in the Fable who carri'd the Goddess upon his back

back, and ascrib'd to himself the Incense which was burnt before her. Therefore he ought to consider that he is seated upon a Pyramide which has but one point to sustain him: that all his Friends which fill his anti-chamber, and even those whom he admits into his closet, are weak supporters of his establishment: That those who court him with so much earnestness during his favour, are ready to forsake him so soon as he falls into disgrace: That this Troop of hungry Courtiers seek nothing but their private Interest; and being elevated far above them by the Prince's goodness, he cannot expect from them a true and sincere friendship; the essence of which is the uniting together of men who have some relation or some equality among themselves. His Advancement resembles the growth of lofty Trees, which casting a great shadow, hinder young Plants from encreasing: It creates envy in the Grandees, and despair among his Equals. The Prince's favour is the only prop of his Felicity; but who can think himself

*cum fueris
fœlix, mul-
tos numera-
bis amicos;
Tempora si
fuerint nu-
bila, solus
eris. Ovid.*

se-

secure upon so uncertain a Foundation? Princes are men like our selves; and was there ever any one found to continue always of the same minde? it is impossible it should be so, unless we could stop the motions of Nature, which acts without ceasing upon the matters which are subject to it; and this Action does necessarily infer her inconstancy. The Pleasures and Wishes of our Infancy have no resemblance with those of our Youth; those of our Youth are very different from those of our middle Age, and these last from those of our old Age. There is no minde so regulated, that does not sometime change its conduct: And those who observe exactly their temperament, must acknowledge that they do not finde themselves of the same humour after dinner as before. *Alexander* loved intirely his Favourite *Clytus*; yet when he had drank to excess, he kill'd him with his own hand. The greatest Fortune of the World depends on a Sound and a Vapour: A Defamation cunningly insinuated into the minde of the Prince, is sufficient.

cient to overthrow this huge Structure; which he looks upon as the work of his own hands. The Exhalations and vapours of Wine ascending to the brain, are of force enough to confound all the Species of imagination, and make him abhor that which he lov'd before. What I assert proceeds from the Universal cause of our Nature, which the Philosopher terms the Principle of motion and rest. Pleasures themselves are no pleasures, but because of their variety, they change and succeed one another. *Chiron* was weary of being God of the Poets, because all their Sacrifices were of the same kinde: And *Polycrates* complain'd that he had been too long happy. Those who are subject to violent Passions, do not remain long of the same minde; commonly they are as easily inclin'd to hate as to love. Time blots out of our memory the Ideas which our Senses had presented for the forming our Ratiocination and Passions, and there is no friendship so dear, that a long habit will not at last render importunate: It is like

like to Flambo's, the Wax is the cause that the fire takes, and the flame vanishes when that matter is consum'd. As Conversation contracts friendships, so it likewise dissolves them. Men are naturally weary one of another; and this axiome is true in all respects, that Custom destroys Passion.

*Ab. assuetis
non fit Passio.* Aristot.

From hence I make this inference, that a Courtier ought to look upon his condition as wavering and naturally unstable, and use all the Rules of Prudence to upho'd it: 'Tis by observing this Rule, that wise men have been less obnoxious to those Accidents which are called *Fortune*; for having penetrated into the causes of things, they prevent their effects by their discreet management.

CHAP. VII.

An Example of a wise Favourite.

IN my judgement, Examples are not useless, when conjoyn'd with the Maxims of Reason and Policie.

The

The Marshal *de Rhetz* may serve for one, to them who knew how he manag'd his Fortune, and the Favours of the King his Master. This wise Courtier had always such a b. haviour as pleas'd all people : after he had advanc'd himself, he took delight to serve his Friends ; but when he begg'd any favour for them, he beseecht his Majesty to do it in person, to the end that they receiving it immediately from his hand, might be the more sensibly oblig'd to acknowledge it by their services and their loyalty : By this means the King was not importun'd with his prayers ; and this submission was by so much the more acceptable, as it seem'd to have no other Object but the designe of gaining the Peoples affection to his Majesty, without intermingling his own Interest. Nevertheless, his Friends were not less oblig'd to him, and did not omit the acknowledging him to be the Author of those Graces they receiv'd from the King. The Access to his Person was ever easie, his Humour not morose, his Countenance serene : and when the
neces-

necessity of Affairs or private Reasons oblig'd him not to grant a Petition, it was with such terms that sweetened the discontent of the unsuccessful. Never man upheld his Rank and Dignity with less arrogance, and never was complaisance like to his: Therefore never was there a Favourite in France less envi'd. It is most certain, that Reason and Experience are two admirable lights to guide our Actions; by their assistance we may with safety pass by all Precipices. But yet we must confess, that our Temperament, and the easiness of our Humour, do extremely contribute to the rendring us accomplish'd. A man naturally cholerick and proud, may appear pleasing and civil by the effort of his Reason; but it is distasteful to keep a continual guard over himself; and a very long habit is requisite, to subdue those Passions which are innate. It was not therefore without ground, that the Antients so often said, They might rejoyce that were well born.

*Gaudeant
bene nati.
Si quid enim placet,
si quid dul-
ce hominum
sensus in-
fluit, de-
bentur lepi-
dis omnia
gratis.
Horat.*

If I might have my choice, I would chuse this rich present of Nature

ture before all the recompenses of Philosophy. A good Disposition is ever peaceable in it self, and agreeable to others ; it performs good without constraint, and resists evil without trouble.

CHAP. VIII.

The Method of living with our Friends at Court.

I Am very sensible that neither the Prudence nor the gifts of natural Qualifications, of which we have already treated, can promise continual happiness to a Courtier ; forasmuch as the Court consists of divers persons who aspire to the same Fortune : Whose principal study is, to take advantage from one anothers Misfortunes. A Favourite will seldom finde a Friend so faithful as not to succeed him, if he thought it lay in his power to undermine him. Cabinet-councils are always full of Intrigues ; Fraud and Dissimulation reign there as in their proper Sphere :
 'tis

'tis here that a wise man hears much and speaks little, by which means he learns the secret of the more heedless, while he conceals his own from the most cautious : There is no place where confidence is more difficult to be chosen, because here it is ordinarily accompany'd with some danger. A Trifle in the mouth of an ingenious man may be so neatly disguis'd, that it shall be taken for a business of consequence. A wise man shows nothing but his outside ;

*Nalli crede
unquam,
quod tu
cū feceris.
Paling. Zed.
vit.*

and it is certain, that never any man reveal'd a Secret of importance, of which he did not afterwards repent him : for although he receiv'd no damage thereby, yet he could never free himself from disquiet.

I conceive the answer of that Italian very witty, who had publish'd a Libel against Pope *Sixtus* : His Holiness being extreamly offended at it, promised a considerable sum to any one that should discover the Author. Some days being past without hearing any news thereof, they found these words written at the bottom of the Pasquil. *No'l sapray Santissimo Padre,*

Padre; quando lo feci, era solo: which is to say, Most Holy Father you shall never know it; when I made it, I was alone. Palingenius says, that those who are so ready to disclose their minds, are most commonly weak and heedless, and that we ought to consider our present Friend as our future Enemy. But for my part, I do not approve of this reservedness; friendship demands something more free: And to find some qualification for this Opinion, I conceive that we ought not to impart those things that may prejudice our concerns when discovered, and not benefit our Friends when they know them: To do otherwise, is in my Opinion rather a mark of Imprudence, than a testimony of Friendship. We do not perceive that we satisfy our own natural Levity, much more than our Friend: It is sufficient for us to do every thing that may be advantageous for his Interest; forasmuch as thereby we run a great Risque of being repaid with ingratitude, without exposing our selves further to his falsehood. If he be exempt from these

semper amicum habes, dum durat fecus, ut ipsum posses putes hostem fieri.
Paling.

these Vices which are to be mistrusted, our reservedness does not diminish our friendship ; and if he at any time abandons himself to this treachery, our conduct gives us no cause of fearing him.

This manner of living seems to me the more reasonable, forasmuch as it secures our Interest, without prejudicing that of our Friends. Prudence is not inconsistent with Freedom, but with levity : we may comfort our selves with them about the disasters that have befallen us ; take their advice in our enterprizes ; rejoyce with them for the Wealth and Honour they have acquired ; interest our selves in their Affairs ; be always complaisant and good-humour'd to them ; assist them with our Cares and Moneys ; visit them ; eat with them ; entrust them with our Purse, our Papers, the Deeds of our Lands ; and even expose our lives for their service. These are tokens of Freedom which we must not deny them, since we have esteem'd them worthy of our friendship : These in divers

respects may be profitable to us both. But our Secret ought to remain in our own heads; and we are guilty of great imprudence if we disclose it, seeing it does not concern them.

True Friendship has more noble and disinterests'd foundations: if it be perfect, it relies only upon generosity. I should love my Friend purely, because he is amiable, without thinking that he will release me out of Prison if I should be taken Captive: but if he should be so unfortunate, I should believe my self obliged to loose his Fetters. I ought not to consider him as one that will furnish me with money to pay my debts, although I should devote my whole fortune to his service. If I take the Counter-part, it is my self I love, and not my friend. *Aristotle* says that the Friendship that accommodates it self to the times, and to our Affairs, ought to be called a Commerce or Trade. 'Tis after this fashion that the Vulgar sort of people love their Friends; their thoughts reflect upon no body but themselves; and

*Amicitia
tempori ser-
viens, mer-
cedis causa di-
citur. Ari-
stot. Vul-
gus amicitias
utilitate probat.*

and as they have no knowledge of Vertue, so they have no use of it. There is only one Interest in Friendship, which can consist with generosity, that is, to wish that our Friend would love us for a recompence of the good affection we have for him.

CHAP. IX.

*How we ought to behave our
selves towards our Enemies,
and those that envy us.*

IT is not very difficult to carry our selves well with our Friends; Nature is our guide herein as well as Prudence, but it is otherwise among our Enemies, and those that envy us. The best means to make these despair, is to oppose a great goodness against them, never to behave our selves arrogantly towards them, and even sometimes to procure favours for them: Courtesies do very often change their hearts. Emulation may enter into the Soul of a Person of Honour, without destroying in it the
Seeds

ceeds of Virtue ; yet there is no other difference between that and Envy, but this : Emulation is an ardent desire, which is confined to our own Interest, of becoming as great in Merit and Fortune as others ; but Envy has this particular quality, that this desire produces in us a regret or grief for anothers good, which transports us to undervalue him as much as lies in our power. This Vice is a shadow which commonly follows Vertue ; it ordinarily wishes more hurt than it does : and he who entertains it, is the worst treated by it. It is a bad guest, who sets fire to his own Lodgings ; and at last when he cannot have his effect upon another, he destroys himself.

The other Enemies are much more to be feared, of which there are two sorts ; open and hidden.

The first we ought to repulse with generosity, they having no more privilege to attack us, than we to defend our selves. The Precepts which incline us to be patient, have not bound our hands to let our selves be insulted on : Nature teaches us to de-

*Nec inferre,
nec perpeti.*
Suction.

defend our lives, and Reason to preserve our honour. I esteem this Maximè worthy of *Cesar's* Gallantry; Neither to give an affront, nor take one. A man of Courage has no need of Rules in this case, he is only to consult his resentment to do his duty: if he loves his Honour, he will never suffer it to be hurt without satisfaction; 'tis a place that is very tender among Persons of Quality: if it be once wounded, it is no easie matter to heal it again: To be guilty of one weakness is sufficient to loose it, and a hundred worthy actions can hardly regain it. Without doubt there can be no-body more miserable than a Courtier who has committed an ignoble act: If any one should chance to be so unhappy, I would advise him to hide his Cowardise under a Gown or a Surplice. Valour is a Virtue so absolutely requisite for a Gentleman, that without it he cannot boast of any good quality: the way to serve himself of it advantageously, is never to make use of any artifice in Quarrels; to behave himself so gallantly, that his con-

Conscience may not reproach him of having been possess'd with a fear of engaging ; not to be too curious in the choice of Weapons, and to be fully perswaded that it is not enough to be valiant in appearance, but to be so in reality : There are none so equitable Judges of our thoughts as our selves ; if we are well satisfi'd of our own courage, our Enemies will soon enough perceive it. True Valour is a Fire, Huffing is nothing else but Smoak : This displeases all people, that is ever grateful to Persons of Honour , especially if it enterprises nothing without just cause. Justice has this property, she infallibly places good men on her side ; and if she cannot always give them good success, she never refuses them the Credit and Reputation they have deserved.

I have affirmed, that as we ought not to give an affront, so we must have a care not to put up one : If the dispute does oblige us to fight, we should observe to put our antagonist on the worst ground ; for when we have already had the satisfaction to

*Stat contra
ratio, & se-
cretam gan-
nit in au-
rem. Per-
seus.*

*Hec est cer-
tissima vite
custodia, ne-
mini nocere.
Senec.*

repulse the injury, we then keep him in play with his own weapons : And if the Affair be accommodated without a Duel, he has no cause to laugh at his Proceeding. For my part, I had rather beg a thousand pardons for having given one box on the ear, than see my enemy prostrate at my feet if I had taken it. It is more easie to profer excuses, than to suffer blows; and in this case the Agent is always to be preferr'd before the Patient.

CHAP. X.

How we should supplant our hidden Enemies.

THat which I have spoken concerning open Enemies, is too obvious to all common Sense, that it is not requisite to inlarge my Discourse : But the Courtier ought to employ all his cunning in supplanting hidden Enemies : 'Tis in this case he should muster up all the For-

ces of subtle Policie ; and forasmuch as they attack us after a strange manner , we must use an extraordinary diligence to defend our selves. Their Weapons are Artifice and treachery : These are the two Serpents lying perdu under the flowers ; the main point is to discover them for to avoid them ; but as it is a difficult matter to discern them , they are so much the more to be feared. The Italians say , *Non è fierone mico, chi non sa fingere l'amico*, He is no terrible Enemy, who cannot counterfeit the Friend. The Fable of the Satyr is very ingeniously invented , who retired himself from the Society of men, because he perceiv'd from their mouths proceeded both hot and cold.

Without dissembling, it is no easie matter to distinguish them : there is nothing comes so neer a good Friend, as an oslicious flatterer ; the one and the other take the same course to obtain our favour , and differ not but in their intentions : Both make us Compliments, offer us their Services, and assure us of their Fidelity ; and we cannot discern them before we

*Magna
virtus boni
cognoscere
malos, &
firma tute-
la salutis.
Gregor. 1.
3. Moral.*

bring them to the touch, as good Gold from bad : But we are sensible of it too late, if we wait until they declare themselves against us by a treacherous action : Our Prudence ought to prevent that, by a timely discovery; the best means to do which, is to examine the Conduct of those who court us, and seek our friendship : if they are esteem'd honest persons, they are not much to be feared ; but if they have lived as libertines, and their avarice and ambition made them remarkable, they are to be entertain'd with great circumspection. It is good to give them Compliment for Compliment, and by a cunning and ingenious Dissimulation allure them into the Snares they have set for us. The Italians advise us, if we should see our Enemy in the water up to the middle, to help him out, seeing he is in a condition of saving himself without our assistance ; but if he should be up to the chin, to set our foot upon his head and drown him. It is very hard to be always masked ; the Hatred of our Enemies exhales perpetually some smোক, though never

ver so little : if we have a sedate and peaceable minde, we see more distinctly than he that is clouded with Passion ; and it will be more easie for us to discover him, than for him to conceal himself. *Machiavel* says, that that which causes great designs to be abortive, is, that there are very few perfectly good, or altogether bad. The property of our Nature is, not to run into extreams without passing through the Mediums. The uncertainty of our Judgment keeps us always floating betwixt Hope and Fear. We deliberate much, and execute little. Hatred and Interest inspire a malice into the wicked to do evil, which does not always proceed so far as execution ; the turns which it makes, alarms us, and puts us into a posture of defence. *Palinogenius* counsels us not to threaten our Enemies when they are discovered, but to dissemble our resentment until a fair occasion presents it self of ruining them.

I am very sensible that these Precepts are not too Christian-like, forasmuch as it is very difficult to re-

*Quam fluctu-
tum est ver-
bis hostem
irritare po-
tentem ;
Dissimulat
prudens, for-
tus tacet, ast
ubi venit
Opportuna
dies facien-
da virili-
ter, audit.
Palin-
Zod.*

*Abneget se-
metipsum,
tollat cru-
cem suam
& sequatur
me.*

*Asiſera eſt
magni cu-
ſtodia ſen-
ſus.*

concile the Maximes of the World, and the Court with the Principles of our Religion. 'Tis in my Opinion for this reason that Jesus Christ commanded those that sought his Glory and aspired to his perfection, to forsake all for his love, and to carry nothing but their own Crosses, when they followed him. For truly if we hope for all Felicities in the other World, we ought not to pretend to great Matters in this. I do not admire that the Saints are always afflicted, seeing they hold for a Maxime to suffer patiently all outrageous insults that are offered them: and forasmuch as they do not aim at earthly possessions, they do not greatly trouble themselves to preserve them; And their most fervent Passion being to arrive at Heaven, they ever bless the hand which shortens their Journey. I admire indeed their Vertue, and would willingly be able to imitate it. This Treatise is not written for their instruction; I treat only of a Conduct purely Humane and Moral, which may prevent those ordinary Lapses, into which indiscretion often

often precipitates us. I should esteem the state of Gallant and Accomplisht men too happy, if nothing more were requisite, than to oppose Virtue against Vice to destroy it: but alas, Virtue does not extend its Efficacie so far, as to have an influence on our Enemies. Our Integrity does not render them less wicked; nor our good deeds make them more just to us. Their hatred and their malice are impediments, which we are obliged to remove, or renounce all our pretences to *Fortune* and an establishment. As our Religion does not permit us to hate them, so it does not expose us to their fury: if they do us an injury, they transgress; and if we repulse it without malice, we do a just action. But men may tell me, we ought not to be Judge and Party in our own Concerns: I acknowledge it; but it does not always hold good, for there are some wicked Actions which are not subject to the rigour of the Laws. Those of our hidden Enemies are of this number, and I conceive them to be so much the more dangerous, as

*Perdidit
nos aliena
perfidia,
parentes
sensimus
parricidas.
Cyprianus
de Lapsis.*

*Stultus est
qui per ig-
nomiam
non commo-
vetur ad
injuriā.
Isidor.*

they are conceal'd, and their effects the more to be fear'd, the less they are manifest. So that in this Case where shall we demand Justice? and what accusation shall we frame against those real Crimes which we cannot prove? My Enemy will spread false reports against me; he will surprize the understanding of my Master by his artifice; he will destroy all the esteem he has for me; he will never visit me but as a Spy; he will kiss my hand which he would cut off, and will not embrace me but to suffocate me more securely: His evil intentions are covered with a vail, which hides them from the sight of all people. But if at last I perceive his guile, as being chiefly concern'd, and after that should remain as quiet as a sheep, without seeking my own defense, should I not be accounted a fool or a wretch? The final Cause of our Actions is that which determines them; that is, which renders them good or evil: and we judge it to be so much the more punishable, as its effects are perillous. For example, if my E-
nemy

my should take my Purse, or drive me out of my House, all the World will agree that he ought to be chastiz'd, and give me satisfaction for my damage : And if at Court by his wiles he steals from me the good will of the Prince whom I serve, he deprives me of all the advantages of his favour, which are of greater value to me than my Purse or my House. If he excited only by the capriciousness of his bad humour, attacks my Reputation, will it not be lawful for me to do my self that Justice which I can demand of nobody else? My Religion prohibits me to hate my Neighbour, but it permits me to love my proper Interest, which I cannot maintain but by repelling such as oppose it. I may therefore conclude that I ought to defend my self, and may be Judge in my own Cause. My duty as a Christian is, not to act out of a principle of hatred; and never to procure mischief to any person, if there remains any other way of preventing that which he has prepared for me. The Holy Scripture blames not

Mardocheus for having seen *Haman* hanged on the same Gibbet, that *Haman* had caus'd to be set up for him. We ought to love our Neighbour, but this love is not ordain'd for our destruction: we are to our selves our neereſt Neighbours; and the ſame law which forbids us to deſtroy our life by our own hands, obliges us to preſerve it againſt the violence of our Enemies. Theſe Reaſons being well examin'd, men cannot condemn theſe Maximes, which at firſt ſight ſeem too licentious, ſeeing they derive their Power and Juſtice from an abſolute neceſſity. If our hidden Enemies had right of doing every thing without reſtraint, the more wicked would put on Religious habits, to exerciſe their unjuſtice with greater eaſe and freedom: but if their wicked contrivances awaken our Prudence, and that it clearly diſcovers to us their malicious intentions, who can blame us for endeavouring to prevent them?

C H A P. XI.

That we ought to have private Friends, and how we should beware of men in Holy Orders.

THE principal Effort which the address of a Courtier ought to make, is to render himself Master of the Prince's ear, and to get faithful friends, that may truly inform him of all that is spoken against his Interest in his absence. As it is very dangerous to have secret Enemies, so it is very useful to have private and unknown Friends: Men are not so reserved in speaking before them; they will with greater facility pump out the Secrets of others: By the liberty they take of censuring the Favourite, they will discover every one's inclinations, by which means the Favourite may take just measures of what he ought to practice or avoid. This kinde of Friendship is seldom found among those of any great Rank at Court; for to speak truly

truly they very much resemble honest Spies: 'Tis oftener met withal among private persons, who have more Wit than *Fortune*; and men must be bountiful, and open their purses to this sort of people; for experience teaches us, that no money is so advantageously employ'd, as when they chuse discreetly on whom to bestow it. This Age has seen a grand Minister admired by all, a most exact observer of this Maxime, which ever succeeded well to him. Designs of importance are like to Mines, which become ineffectual when once discovered.

But if a Courtier judges that the Cabal and Intrigues of his Enemies are too difficult to sustain, and that he mistrusts his own address of preventing them, I do not disapprove his pulling off the masks from their faces, and declaring himself openly their Enemy. By this means he destroys or at least diminishes the Faith which the Prince might otherwise give to their imposture: and after this he hearkens to them but as interested parties, who carry rather Revenge in their hearts, than Truth in their mouths.

mouths. Moreover, the Courtier shows that he does not fear them by taking the liberty to decry them at Court, and make their Malice appear before the World, by which he also justifies and confirms his own innocence in the Opinion of his Master. This proceeding is always advantageous, when manag'd with discretion; and for my part, I had rather follow it, and run the hazard of what may happen, than to perplex my minde with so many circum-spectiōns, which cannot but be troublesome to a Man of Courage: for I esteem it more glorious to wage War as a Lion, than as a Fox. I look upon a Courtier to be in a great perplexity, that reckons Priests and Women among his secret Friends: This last remedy is not convenient for him, and such a Gallantry of spirit is unseasonable. These are indeed a sort of flies, which although not of great force, are very importuning. Prince's Cabinets are filled with them; and I hold him a prudent and discreet man, who can win them to his party: in order to
which

which, it is requisite to use compaſſance, ſweetneſs, and ſometimes liberality. If the Court be devout, he muſt beware of Men in Orders; the weakneſs of theſe people is not leſs to be feared, than the malice of others: They are commonly poſſeſt with chymical fancies; they think they have authority to judge the whole world, when once initiated in the holy Rights, and imagining to render themſelves acceptable to God in reforming mens manners, they do moſt raſhly and unworthily decry the moſt Gallant & accompliſht men upon the firſt report, which a Puritanical Hypocrite makes them. This has no need of farther illuſtration, there being few who have not had ſome experience hereof: the beſt precaution is, to be reſerved in our diſcourſe, to have a probity not fictitious or affected, to perſwade our ſelves ſtrongly that it is more advantageous to be an honeſt man in reality than in appearance. Diſguiſes may ſometimes contribute to deliver us out of a bad paſs, but certainly it is a great folly to build our conduct upon ſo

ill a foundation. Lying is always weak of it self, and there is no contrivance or address that can maintain it long. Cloath an Ape like a President, he cannot forsake his apish tricks: At first or last we appear to be such as we are. A man of Sense findes out so many Reasons which oblige him to embrace Vertue, that it is easie to him to resolve: and though the interest of his Advancement and Salvation did not engage him, he would do it out of the consideration of his Esteem and Reputation. No-body takes pleasure in being accounted wicked; the most impious could never suffer that we should upbraid them with their Crimes; and although they commit them with little remorse, yet they are enraged when once discovered: The reason is, that we naturally love Glory, which is as essential to our Soul as motion; this is the cause that we can never loose it without extreme regret. Thus we see, that contempt does not less torment us than our transgressions. From hence I conclude, that it is more secure and more

*Naturam
expellas
furca licet,
usque recur-
ret.*

Juvenal.

more easie to advance our Fortunes by a real, than by a feigned Honesty: the first produces of it self, and without constraint, the effects we desire; the latter is ever accompani'd with disquiet and hazards. Vertue has this property, that it permits us to enjoy a tranquillity of minde, which defends us against those Fears, to which the wicked are continually exposed. One who has a true sense of our Religion, does not fear being branded with the ignominy of an impious man; his minde is not perplext with that multiplicity of insupportable Arguments, which serve only to confound the Intellect: For to solve all these objections, we need only call to minde, that Reason alone is so blinde, that it does not know it self; and so extravagant, that it is only fit to form chimera's to disturb its own repose. Without dissembling, I finde that Faith is not less useful to the peace of our Minde, than necessary to our Salvation: When we are sufficiently satisfi'd thereof, it delivers us out of many perplexities: We have then nothing more.

*Mens pal-
pitat assi-
duo flagi-
tiosa metu.
Pictorius.
Conscia
mens recti
fame man-
daci videt.
Ovid.*

more to do, but to follow it to arrive at Happiness ; for as it assures us of the rewards of the other Life , it shows us the way to deserve them. If we take it rightly, Devotion contains nothing contrary to Gentility; but it must be practis'd with judgement, as all other things should be. The habit of a Capuchin would not fit well on a Courtier. Our Piety ought to be real and unfeigned, and herein consists the highest perfection : when we do not adjust it to our Profession, it becomes indiscreet. We may lawfully carry the Chalice with rich and embroydred habits : for to be chast' and continent , it is not requisite to shun the Societie of Ladies of Quality ; their approbation contributes often to our good Fortune ; and I conceive it necessary for an Accomplisht person to enjoy their Conversation ; 'tis from them we learn a good Deportment ; they inspire into us a desire of rendering our selves complaisant to all people, and by consequence guide us in the path to Vertue. A Courtier becomes ridiculous, when he avoids the di-

vertilements, of which the whole Court approves: 'tis a strange means of advancing his fortune, to go hear a Sermon, when the Prince goes to a Play: And I suppose he makes his addreses very ill, to retire himself to his Chamber, when the Court is at a Ball, where his good meen and his gentile behaviour might gain him both advantage and esteem. One that is thus superstitiously scrupulous, ought to quit his pretensions to a Fortune: It is a duty incumbent on him, either to conform himself to the Manners of the Court, or not to come at it. He must think, that he is made for the Court, and not the Court for him; if he finds it inconsistent with his Piety, he should change his designe; the Cloister is undoubtedly more proper for the practise of his Austerities. To be a good Religious man of any Order, it is necessary to observe exactly its Rule and Constitutions; and to be a good Courtier, the same consequence teaches us to live after the mode of the Court. As all Professions have their different ends, so likewise there are

*Exeat aula
qui vult
esse pius.
Pers.*

are divers ways to arrive at them; what is advantageous in the one, is often prejudicial in the other. An Officer of an Army would be very ill obey'd, if he should command his his Souldiers in the same tone that a Fanatick says his Prayers. Would not also a man in holy Orders be thought as ridiculous to entertain a Lady with gallantry; as a Courtier, if he should attempt to make exhortations to her? We have occasion of making use of our judgement in all the actions of this life: Devotion may have its excess, as well as other things. Vertue is never extravagant and undermin'd; as being perfect, it derives its Rules from Mediocrity, and to take it rightly, it is Mediocrity it self. Avarice and Prodigality are two vicious extremes, Liberality the Medium is a Vertue. Cowardise & Rashness are two Vices which a Gentleman should always avoid; and Valour is a Vertue which he should always embrace. From hence we may infer, that it is as impossible to be a Courtier in a Cloister, as a Monk in the Court: And to live

*Sunt certi
deique fi-
nes, Quos
ultra ci-
traque ne-
quit consi-
derandum.*

live here conformably to its Maximes, we ought to love our friends with Fidelity, and repulse our enemies with Discretion and Courage. 'Tis in this case a Courtier ought to serve himself prudently both of his head and his hands; to do himself Justice as exactly as he does it to others; to resent Injuries as well as Courtesies; never to wander out of the path of Equity; to lend his ear to Advice, and to give himself leisure to consider thereof. We meet with so few disinterest'd Counsellours, that it always behoves us to examine their Propositions. A wise man takes not fire at first touch, like Powder; he understands too well the nature of his Passions, to consult of any thing with them: but notwithstanding his Reason banishes them from his Counsel, yet it recalls them usefully at Execution. Men deliberate in cold blood to fight a good Duel, but a little commotion is requisite to perform it advantageously. The Psalmist allows us Anger, provided it be not accompani'd with sin: I believe he

*Irascimini
& nolite
peccare.*

he intends the same likewise of the other Passions. Nature is better directed, than to produce any thing that is bad ; but we bunglers pervert her Works, by the sottish use we make thereof.

CHAP. XII.

*Of the Wisdom and Oeconomy
of a young Courtier.*

His default , although very common, seems more in use among Men of the Sword , than of any other Profession. I know not whether it is from Custom or Necessity, that we allow them more liberty than others: For my part, I do not disapprove of a Young man's shewing himself somewhat brisk , provided he be not arrogant and imperious. The Wisdom , which does every thing by compass, which affects a censorious Gravity , which has always a frowning brow , and which speaks not but

but in monosyllables, like *Kablaire's* Gray Fryar, is not in my Opinion that which becomes a man of the Court. This wisdom, I say, ought not to have so much left her as her nails, wherewith she might scratch and offend her Friends; but should always appear both agreeable and debonaire, and above all, suitable to the years of him, who possesses her: For that of young persons admits of nothing severe, receives complaisance into the number of Vertues, and rejects neither decency nor any other thing which contributes to the making of a good meen: Comeliness has great Charms to bewitch hearts; we can hardly forbear having an inclination for one that enters into a company with a good grace. His Carriage and his Countenance convince us of his Merit, and the freedom which appears in his actions, that he is a person of Quality. To know how to dress himself advantageously, is not an unprofitable science. A Courtier of our time said, that a Gentleman was fine enough when he was black, new, and neat: And in-

indeed it is not always the great expense, which denotes a Gentleman; undoubtedly it has a great lustre, but it is uneasie to make it continue. Excesses are always followed with inconveniencies: it is better that one should make himself ordinary Clothes often, than rich, and wear them a long time. Moreover, his chief care ought to be, not to affect strange fashions, or any out of the mode. The fantastickness of his habit, gives men cause to suspect that of his Manners. If he is proper in his own person, he will be so in his equipage and retinue. 'Tis his duty to consult his purse, for to increase or diminish it; and I would advise him rather to get many Merits, than a quantity of Servants: the great train of Pages and Footmen, which pass not the Court of the *Louvre*, make no great noise in the Presence-chamber; it becomes only the Lords of Low *Britain*, who come once or twice in their lives to show their Noses at Court, to be accompani'd like the Embassadors of the great Mogol: These are but wiles to amuse Citizens
and

and Country-men. He ought to wear such a garb as he can maintain a long time, and which may secure him from the disgrace of falling into Bayliffs clutches. Profuseness goes never without Injustice and Folly: It is not the property of a discreet man to contract Debts, and not to be in a condition to pay them: If he be of this humour, he will finde much to do to save his Repute, and not pass for a Cheat. What I speak concerning the Equipage, is also to be understood of the Table; if he concerns himself therewith, he is oblig'd to keep a good one. This is a way to extend his acquaintance, but no sure one to procure friends: The greatest part of those who dine with us, come not to oblige us; it is very much if they forbear controuling the Sawces and the Drink. When one keeps open house, the whole Court think they have right to sit down at his Table: This Gallimaufry of men would make me abhor this kinde of Expence, which deprives him of his liberty that makes it. There were three rich *Martyns* at
at

at *Paris*, who thought to gain great Credit by this means; but they reap no other benefit by their expences, than to be called *Martyn* the eater, *Martyn* that's eaten, and *Martyn* whom men eat: For my part, I look upon the first as the most prudent. The pleasure of good Chear ceases to be a pleasure, so soon as it is constrain'd. I would very much approve of making good Meals, provided they were not Ordinaries, free to all Comers. 'Tis enough that a Courtier resignes to his Master all his liberty; it is too pretious a Jewel to be prostrated before the multitude; he ought to husband it as well as his Purse. The Farmers of the Crowns Revenues may treat at their Tables private persons out of that which they extort from the Publick; and 'tis wisdom to make themselves considered for those things which they possess of greatest value: 'Tis sufficient for them that men admire their Cooks and their Plate; for we should not oblige them by endeavouring to inform our selves of their qualifications,

E tions,

tions, and should be hardly put tot to praise their worth. This Counsel which I give to a young Courtier, would not be proper for a Minister of State, or a great Lord, whose Fortunes are already well advanced: To these, a Table is a mark of grandeur, which is not unprofitable; for it facilitates the access to their persons, and gives their friends, who court them, an opportunity of receiving their caresses; and seeing they are superiour to their Guests, they cannot be much importun'd by them. It behoves a Courtier to know and to consider, that as there is a great difference between him that seeks his fortune, and him that has made it; so their manner of living ought not to be alike. What we do without discretion, cannot be well done: Deprive a man of this guide, and you take away the Rudder from the Vessel.

CHAP.

CHAP. XIII.

*That Fortune cannot advance
a Fool.*

ALthough I should acknowledge that power of Fortune which I will abolish, yet I could maintain with Reason, that she cannot Advance a Fool; she may give the Prince a great inclination for him. This is a motion of the Soul, the reason of which is not easie to be comprehended, and may puzzle the most ingenious to resolve it: but this Inclination will proceed no further, when the Prince shall perceive what a bad choice he has made. Friendship resembles Fire, it must be suppli'd with Fuel to subsist. Princes understand they are our Masters; when they set one step to descend to us, they believe we ought to make all the rest to ascend to them. Indeed it is but reasonable, that we should do our utmost to please them, who owing us nothing, do out of their own goodness oblige us. It is our Duty to divert

*Stultitia
est profici-
endi impe-
dimentum.
Stob.*

them, and conform our selves to their humours. For seeing they honour us with their Favours, it is but just that we should endeavour to deserve them.

There are always found at Court many fair Counterfeits; these are false Diamonds which have the resemblance of true; their meen and their Birth make us conceive they are of some value; and we cannot disabuse our selves before we hear them discourse: by this *Socrates* would know the young *Athenian*, who was presented to him to be Instructed. There is but little difference between a fair Statue, and a man of a good Countenance without Wit. I would advise the Parents of such as these, to bring them seldom to Court. It is sufficient that the Countrymen know that they have once been there; the stay which they make there, serves onely to discover their weakness, and make them the Cullies of a company of Wits, who lose no occasion of diverting themselves at their Clownishness. A little rudeness is pardonable in those poor unhappy Creatures;

*Loquere
puer, ut te
cognoscam.*

tures; and when it is known that their Hands are nimble, mens tongues do not run so fast. But these are not subjects fit to make a Fortune, they want Counsel onely to keep them from committing gross absurdities in their Country : Civility, Generosity, and Liberality, are to be Inculcated into them. If they be rich, a great Retinue is requisite, that they might be attended as splendidly as great Lords : The generality of men being taken more with appearances than realities ; because they judge of those things onely which make an impression on their Senses. They will give more respect to fine Clothes and the retinue of a Nobleman, than to his Merit and his Vertue, and nothing is worthy of their approbation, but Wealth, and a vast Revenue. These are the Blinde, which force the more Prudent to accommodate themselves to their Blindness. The enterprize would be Successless, to attempt to render them more discerning. A man of Wit makes use of their sottishness to his advantage, as Physicians administer Poyson to ex-

pel Diseases. The imperfections of Nature are not easie to be corrected: The Multitude has for ever been obstinate, inconstant, and ignorant; and seeing it began so with the world it self, and has not hitherto changed, there is great probability it will always continue the same. I have not a designe to enlarge my self upon this Subject, having nothing to say to those whom I suppose not to be at Court: If they are not capable of any preferment, they have no need of Counsel: That which they ought to take, is to live at home, and suffer themselves to be directed and governed by one who may keep them from being guilty of ridiculous Extravagancies.

CHAP.

CHAP. XIV.

That Marriage contributes to our Fortune : And whether a Nobleman ought to prefer a Princess before a Lady of his own quality.

IT seems to me not to be sufficient for a Person of Quality who designs to raise his Family, to think only upon the favour of his Master, and forget all other means that may contribute to his Fortune. I conceive that his allying himself is not to be lightly esteemed, if he considers of what importance it is to his establishment. The Germans want no advice in this point, the Laws of their Country forbidding them to mis-ally themselves, viz. That in case a Count of the Empire should espouse a Wife beneath his quality, His Children must lose their Rank and Dignity. Our France has different Customes, which perhaps are not better; but as I am no Reformer of them, it shall suffice me to

draw from thence some profitable Observations. In Marriages there are three essential things to be considered; the Birth, the Person, and the Wealth.

I put the Birth in the first place, because it is of marvelous weight, and gives me occasion to treat of a question which perhaps has never yet been debated, *viz.* Whether a Great Lord who may pretend to the Marriage of a Princess, ought to prefer her before a Lady of his own quality? This Probleme has at first sight such a lustre that dazles our Eyes; and without controversie prevails over our opinion; we shall meet but with very few, who do not suppose it to be too evident to be disputed: they will say, that the Children of a Princess, although no Princes, have yet somewhat more than other Gentlemen; that their Birth, making them related to those Grandees whom the World adores, demands some respect from the Nobility, and makes them partakers of their greatness: That Princes considering them as their own Blood, are obliged to pro-

promote their Interests at Court and in the Country, and to procure them the greatest Charges and the chief honours of the State; that even if they should want Natural qualifications, yet Princes would be engaged to do as much for them, by the care they have of upholding their own Glory. Men may adde many other fine Flourishes to adorn this side of the Medail; but what would appear if we should turn it, seeing all things are Problematical? And if they should answer, that a Princess being not able to make a Prince, she is not able to make a great Lord, it being true he should be such by the onely Quality of his Father; that his Merit joyn'd to his Birth, will make him to be respected by the Nobility without the addition of a Principality, is onely an errour, as also to believe that Princes as being his Relations do espouse his Interest: For on the contrary, as being above him, they look upon him as unworthy of the honour of their alliance, if he be not inseparably grafted into their Fortune and Grandeur: that

E 5. their.

their Credit is not an infallible way
for to obtain the greatest Employes ;
the Court having this Policy, that
disswades her from bestowing such
extraordinary favours by the hands
of Princes, forasmuch as she makes
them more Creatures, which she
raises up against her own Interest :
She knows, that they will receive to
themselves all the acknowledgements
and gratitude of those, from whom
they have procured the same.
And that to gratifie them in this
manner, is to foment and
and fortifie their Ambitions,
there most dangerous
ordinary way to the
hands of Princes.
They are not
light to be
your
ces
of
the
ne
for

their Credit is not an infallible way for to obtain the greatest Employes; the Court having this Policy, that dissuades her from bestowing such extraordinary favours by the hands of Princes, forasmuch as she makes them more Creatures, which she raises up against her own Interest: She knows, that they will receive to themselves all the acknowledgements and gratitude of those, for whom they have procured these Honours: And that to gratifie them after this manner, is to foment their Ambition, and fortifie their Party: Therefore there must be always some extraordinary Violence to snatch out of her hands favours of such Importance. They may also add, that the Court delights not to oblige any but her Favourites; & we seldom see that Princes possess this Station in the hearts of Kings: for if they look upon them as their Relations, they cannot easily rid themselves of the thoughts, that they may one day revolt; and so cannot suffer their greatness, without some reluctancie and disquiet. All these considerations have

have made many conclude, that such alliances are more inconvenient than advantageous for those who apply themselves directly to the service and person of our Kings ; & that a Family of their own rank may furnish them with a wife of less appearance, but of more substance for their fortunes. *Si vis nubere, ante pari.*

But in case Parents will not follow this Policie, being charm'd or daz'led by the glittering of this grandeur, but contract their Son to a Princess ; it is very difficult in espousing her, to dispense with the not espousing the Interest of her Family. The great Ministers will always suspect him, and will never be perswaded that he can disengage him from it fairly, and with safety. And indeed, with what eye can a great Lord behold the ruine of a Prince his neer Relation, without contributing to uphold his Fortune when it totters ? And how can he believe that he shall not be crusht under its Ruines, if the unhappiness of his affairs is such, that it does fall ? Does he think that the Ministers for saving himself will have a good

good opinion of him? And if he be wanting to his Relations in an urgent necessity, how can they rely upon his generosity? Or what reason can they have to put any confidence in the services of one, who could forget his Extraction, and prefer his private Interest, before the Obligations of Civility, of Nature, and of Bloud? There are no Rules so general, but what admit of some exceptions: Loyalty is necessary, I confess it; but Generosity is not prohibited; and we know it does not appear, but in difficult times, and on perillous occasions. I say, moreover, it is so much the more to be esteem'd in our Enemies, as it is more remote from the ordinary sentiments of base and vulgar Souls; who have no other object, but their Interest, and who act nothing by the impulse of Vertue alone. These are like to *Æsop's Dog*; they expect to receive the recompenses which are figured at that time in the Court, which are but shadows and smoak: she promises every thing, to dis-unite those that molest her; but no man is in a

con-

condition of forcing her to keep her word : Her negotiations seldom fail of success ; her end is to separate friendships , to put a diffidence into the parties , and even to produce hatred among Relations , when she meets with inconstant and irresolute minds. For my part, I conceive that we ought to resolve betimes, either to resign up our selves absolutely to the Court, making it a Case of Conscience and our Duty ; it being true, that the Allegiance we owe to the King, renders his Part the most just ; or to follow the fortune of the Prince, to whom we are related, let what will happen. Things were never so long time calm among us, that we are not forc'd sometimes to discover our selves, and to conceal our selves again in our Burrows like Foxes. Those who promise nothing oblige no body ; and they who promise every thing, are oblig'd to hold their word. A person of Quality should be always undaunted, and never show the least fear : His Courage ought to be greater than his Fortune ; and it is not then a time to deliberate, when that to execute is at hand. CHAP.

CHAP. XV.

*Whether it be requisite to be in
Love, for to be Married.*

AFTER the Birth of a Mistress, her Person is the next thing to be considered before Marriage, seeing this Sacrament is an indissoluble Bond. I esteem that man absolutely happy, who espouses a Lady of a handsome Body and a good disposition. I should hardly condescend to the opinion of those who maintain, that Love is not requisite for the driving a bargain of such Importance; because, say they, the question being concerning the establishment of our Fortune and repose, it is dangerous to listen to a violent passion, which Tyrannizes over us, and blinds us at the same time; that being an enemy to Wisdom, cannot give us very sound Counsels, nor assure us of pleasures as lasting as the continuance of our Marriage, forasmuch as it is extinguish'd in the enjoyment; and experience teaches us, that Possession,
Time

Time, and Use, diminish the value of things which are the most excellent in our Imagination. They adde, that every one now conspires to free himself of this Passion, seeing years deface the Beauty which we adore; and such a one Courted a 'Mistress as fair as an Angel, and as wise as a Saint, who findes himself burthen'd with a Wife as Ugly as the Devil, and as mad as *Beß of Bedlam*. From hence they conclude, that the custom is well grounded, which leaves the choice and approbation of our Marriages to our Parents and Tutors, who considering onely the Interest of our Fortune and our Happiness, judge thereof so much the more soundly, as they are less transported by the Passion of Love.

Forma bonum fragile est, quantumq; accedit ad annos fit minor, & spatio carpitur ipsa
(no. Ovid.)

But to Answer to these Reasons, is there any thing more Tyrannical, than to share all the moments of our Life, all our Troubles, and all our Pleasures, with a person, who is unknown, and even indifferent to us? If it be true that Enjoyment extinguishes Love, might we not infer, that the same Enjoyment will change

change our indifference into hatred ; and this last Passion will precipitate us into a gulf of Grievs and Displeasures ? That having espoused one, without having before seen her but with the eyes of another, she will not appear to us agreeable ; and having not known her but by the report of our Parents , we abandon our selves as hood-winkt to her cross humours, and perhaps to something worse. To be dealt withal after this manner, is to be carri'd to a Prison, w^{ch} loads us with Chains, from which we can never be releas'd, but by Death.

It is not reasonable that our Will, so necessary in Matrimony , should be forced by the choice and authority of our Parents ; seeing it is so free by Nature, that the most cruel Tyrants in the World have not the power to violate its freedom. Suppose , that a fair Lady should in a short time loose her Charms, and become a very homely Woman ; we are well assured that a homely Lady will never grow handsom after she is marri'd ; and her malice will rather encrease than diminish. But
this

this Question being a Problem, which may be equally disputed on both sides, it will be more proper for me to suspend my judgement, than absolutely determine it. The first Opinion seems to me the more solid for the establishment of our Fortune, but the more dangerous for our Content; and for the last, if it offers less Wealth, it promises more Pleasure and Satisfaction.

CHAP. XVI.

Whether Money ought to be preferred before Birth.

WEalth is the last circumstance which is to be examined in our Marriage; we dispute not of the quantity, for no body can deny but the greatest is most to be desired: but I conceive the quality thereof ought to be considered. I am not of the Emperour *Vespasian's* Opinion, who said that the money which he raked out of excrements, had as good a savour as that which came from Fruits and Flowers.

If

If we receive into our alliance a Maid of a low extraction, because she brings much Money; we ought continually to fix our Eyes upon her Purse, and never cast them upon her Family. Alliances of this sort are not to be contracted, but when our Lands are Mortgaged, and our Houses beset with Serjeants; these being insupportable Maladies, we must resolve to apply to them extreme Remedies. This disorder is often accompanied with another more grievous; our Off-springs are tainted with the filth of her Stock. The Noble Families which ally themselves after this manner, resemble Fountains whose Waters are disturbed in running from their Springs, when they pass through Marshy-grounds. A great *Italian* Lord was one day askt, how it came to pass that the *Romans*, who had in former times made the whole World tremble, and whose Valour never met with its like, were become now so unexpert at, and so unfit for the War? He answered, that so long as the Souldiers begat their Children, they resem-

*Infillata
Patris vir-
tus tibi,
fortes cre-
antur forti-
bus. Hor.*

*Nec feroces
progenerant
columbas.*

resembled their Fathers ; but when their Wives became licentious , and Gown-men gallanted them , they ingendred none but Trifling and Peaceable men. 'Tis much to be admired, says *Montagne*, that we are less circumspect in perpetuating the Vertue of our Families, than in preserving the breed of our good Horses. For my part, I will never advise one to contract a villanous alliance, if he can dispence therewith. A woman of Quality with less money far otherwise maintains the grandeur of her Family : and 'tis an advantage considerable , in the highest degree, for the Children, to see themselves sustain'd by two mighty Houses, which have an equal Interest in their Fortune and Greatness : who as they have received no impressions but of Honour and Vertue , they have commonly a noble Spoul , and never render themselves unworthy of the name of their Family or the Glory of their Predecessors.

CHAP.

CHAP. XVII.

That we ought to make a faithful Friend : and that a Gentleman of a good Estate is not to be accounted unhappy , if the Court does him Injustice.

Hitherto I have spoken of the means to avoid some dangerous precipices into which a Gentleman that follows the Court might fall, if he did not carry himself discreetly towards his Master , and be watchful against his Enemies. It now remains that I Counsel him to make a faithful Friend , on whose advice he may safely rely in matters of consequence.

It is certain, that never any wise man abandoned himself absolutely to his own conduct : if we believe that our Reason is without errour, we understand it very ill ; by having too great thoughts of it, we destroy it ; we are like Apes, who suffocate their young ones by embracing of them too much;

It is after this manner that we cause our Judgement to degenerate into presumption; the love we have for our interests, is an invincible obstacle to our reason: Our Passions and our hopes put it every hour upon the rack, and incline it as it pleases them best. As they are of greater force, they act with greater impetuosity upon the minde of a young man, so that he frequently pursues that which he loves, and embraces that which he desires. Presumption is a malady which must of necessity be healed; it is so much an Enemy to deference and Counsel, that it cannot be reconcil'd with Wisdom: yet it is not requisite that he divests himself altogether of the good opinion he has of himself; that is another extreme which would produce as dangerous consequences. Humility does not oblige a man of courage to think himself a Coward, nor a Doctor to believe himself Illiterate, nor a Courtier to perswade himself that he understands not to live among the better sort: It is enough if we are as severe Judges of our own vices & defaults as we would be of others.

We

We may examine our selves in private as well without shame, as without witnesses. Let us keep our Passions silent, while Reason informs us what we are, and what we are worth, and we shall never fail of knowing our selves. If these Reflections could but enter into the minds of Young men ; if they would not consult their own Reason , yet they would more adhere to that of their Friends, which is ever the more solid ; acting with greater freedom, and less interest. Humane Prudence has not found out better precautions against these Accidents. I have formerly said , that she has her Bounds, and her natural weakness ; and performs her duty , when she does what she is able. Providence accomplishes the remainder according to her pleasure ; she has Springs , which exert their power without our assistance : She directs all things by an infinite wisdom, and does nothing by hazard. A prudent and resolved man expects with patience, the arrival of that which she has determin'd of his Fortune :

If

*Ipsa suis-
pollens opi-
bus, nil in-
diga nostri.
Lucret.*

If he be turn'd out of the Court, he
 suffers it without regret, and does
 not esteem himself unhappy when
 he is retired to his own house. He
 sees that many were never there, who
 yet live very contentedly : If he has
 that popular air to make himself be-
 loved in the Country, he receives
 there the homages and respects,
 which he before rendered to many.
 This change which diminishes his
 hopes, encreases his Repose : And
 from the time he forsook the Empire
 of Fortune, he findes himself in the
 arms of Philosophy. His Conduct
 which does not reproach him for his
 faults, comforts him in his bad suc-
 cess. He perceives, that Nature has
 not confin'd Pleasures to great For-
 tunes alone. Men may laugh and
 spend their time merrily, without
 being Dukes and Peers, or Marshals
 of *France*. He does not want peo-
 ple to contribute to his Recreations,
 as he formerly did to those of his
 Master, whom he sees no more ; and
 at length he may finde the reverse of
 the Medail, as fair as the Face. It
 is not very difficult to philosophize
 af-

*Quid enim
salvis infa-
mia num-
mis? Ju-
ven. I. Sat.*

after this manner, if he be a great Lord in his Province: He is indeed extremely unhappy, to be forced to live on four or five thousand pounds *per annum*. I dare affirm, that all the Writings of the antient and modern Philosophers do not contain so great consolation in them against the adversities of Fortune, as the Inheritance of three or four rich Mannors. Poverty is an evil that puts the valiant out of his play, and disarms him. The Precepts of Philosophy concerning the contempt of things that perish, are no currant money, with which we can pay our debts: That which gives me a bad opinion of them, is, that their Authors never were reduc'd to any extremity or want. They have furnisht us with Weapons, of which they never made any use; they have vanquisht an Enemy, who was not in a capacity to do them any hurt: And I can hardly be induc'd to believe that *Dionysius* took as great pleasure in commanding his Scholars, as in reigning over *Syracuse*. It is hard to tumble down from a steep place without bru-

bruiling our selves ; there is nothing but Wealth that can save us, and uphold our spirits in great extremities. 'Tis that , which exempts us from the insupportable inconveniencies, into which Poverty precipitates us ; and 'tis that alone, which can defend us against the contempt of our Equals, and the pity of our Inferiors. The greatest Worth in the world buried under indigence, is a Mine of Gold which nò man has discovered : those who possess it, are not more at their ease ; and those who know it not, trample it under their feet, without informing themselves of its value. The Cruelty of the Emperour *Justinian* had not reduced *Bellisarius* to the last extremity, if after having deprived him of the honour of so many Battels, he had not forc'd him to beg an Alms at the same Gate of *Rome*, through which he had entred so often in Triumph with Captive Kings bound to his Chariot. And that Emperour of *Germany* had not more cause to lament, for the loss of his States and Dignity, than to see himself necessitated to cut faggots in the

F Forest

Forest of *Swaben* for the sustenance of his wretched life. I am very sensible, that the Spirit of a wise man is not dejected nor debased, when he obtains not those Honours which he deserved by his services: I know that he bears it out gallantly, when he is deprived thereof unjustly; but I understand not with what rules of Philosophy he can render his mind serene and undisturb'd, when he shall endure the afflictions of an extreme Poverty. The Philosopher would be very impertinent, that endeavours to prove, that ragged Clothes will defend me against Cold, and that I ought not to be troubled, when I have not whereon to dine. He may tell me, that Nature is contented with a little, I confess it; but it is according to that degree we are accustomed: A Prince would be very poor, if he should have no greater Revenue left him, than would very well accommodate a private Gentleman.

From this reasoning I conclude, that a Gentleman who has Wit and Wealth according to his condition, may live happily, whatsoever befalls him:

him : That he ought to make an attempt to arrive at the great Honours of the State, either by the War, or by the Services which he shall render to the person of the Prince : If he succeeds, he will enjoy the benefit of his labours with pleasure ; if his designs do not prosper, he has no cause to despair absolutely, being in a condition of living privately in the same splendor his Ancestors lived before him. There *paullim se-* is a great satisfaction in having po- *pultæ distat* lish'd his Manners, shown his Worth, *inertie ce-* and gain'd Esteem : This is a re- *lata Virtus* compense, for which it is well worth the hazarding something, although he should hope for no other ; this alone ought to oblige him to leave his house, that he might return thither with greater Honour and Renown. ,

CHAP. XVIII.

That the Cassock is more proper to raise a Man's Fortune, than the Sword: And the Advantages which may accrue to a Person of Quality from thence.

IF he puts on the Cassock, he will meet with many things in the conduct of a Man of the Sword, which he ought not to follow: His Profession obliges him to a more grave Modesty, to a more reserved Conversation, to a more exemplary Piety, and to more regulated Manners. As the Exercises of a Gentleman are of no use to him, so Learning is very necessary for him; it is a shameful thing for one of that Profession to be illiterate. The Sciences never appear with so much grace, as in the possession of a Nobleman; they have Charms which ravish all people, and constrain even the most insensible, to love those who know how to serve

serve themselves advantageously thereof. 'Tis almost an infallible way of arriving at great Employments: we have so many examples of this kinde, that it would be very impertinent to seek for them in Ages remote from our own knowledge; and to understand it aright, is it not just, that those who can see should lead those that are blinde? and who can deny, that Learning joyn'd to good natural parts, does not qualify a Person extraordinarily? The Sciences lead him in a Path strewn with Roses, to arrive at *Fortune*; they put a gloss on his Worth; they give him entrance into the Councils of Kings; they teach him the Art to incline men as he pleases; and at last, they make him either a great Prelat in the Church, or a great Minister in the State. Oh, what a happy Profession is this, and how many persons of Quality would follow it, if they knew all the benefits thereof! I mean, what I have before hinted, if they have a natural disposition thereto: For indeed, it is no easie Enterprize, to render our selves learn-

ned: the Sciences are tedious and painful to be acquired; and to have them infused, we must be Saints. The Poets had reason to lodge them upon the top of *Parnassus*, whose excessive height made the access very difficult. The *Muses* who presided there, took delight in being courted, and it was a great advantage to be in their favour: It belongs to them only to give a satisfaction to the Living, and a resurrection to the Dead. We should have had no knowledge of *Alexander*, if History had not described him; and all the brave Exploits of *Julius Caesar* and of *Xenophon* had been buried in an Eternal Oblivion, if they themselves had not written them. Vertue it self, as admirable as it is, cannot be without them, seeing her true Recompense is Glory and Immortality. On whom do you think future Ages will bestow greatest Encomiums, either on Cardinal *Richlieu*, or on the Captains who fought in his time? His Head gave motion to their hands; if they have had good Success, the Glory thereof is due to him; he was the Cause,
and

and they the Instruments; and we may say, that their Valour could not appear without contributing to the Renown of him that directed them. The Orders which he gave at ease in his Cabinet, made all *Europe* tremble : his Prudence prevented the bad accidents ; his Reason penetrated the most obscure things ; his Judgement was without error ; and his Conduct has appear'd so good, that we cannot speak of the Grandeur of the King, without praising his Worth and Vertue.

It is very rare, that a person of Quality, of extraordinary Worth, does not make a great Fortune : His Sufficiencie imposes a certain necessity on the Prince to employ him, who although he has no natural inclination, yet the Welfare of his affairs will urge him to it : He perceives they cannot be entrusted in better hands ; and by doing it, discharges himself of a multitude of cares, which make the Crown as uneasie to him that wears it, as it appears glorious to the eyes of those that adore it. But suppose he be

not so happy as to arrive at this height, he is not out of *Fortune's* way, if he be not in the least concern'd in the affairs of State; it will be much more easie for him to obtain a good Bishoprick, or a rich Abby, than for a Man of the Sword of his condition, a considerable Government for a reward of his services: yet the first walks in a smooth path, and almost secure; the other in a rugged road full of perils: Both have their Fortunes for their Objects, but are not equally happy in the choice of the Ways that bring them thither. The great unhappiness of Young men, is, that the heat of their Bloud ferments in their Veins, and renders them incapable of being perswaded to any thing: They fancie, that there is nothing so brave as the Esteem of a man of Courage, and that they ought to parallel the noble Exploits of the *Heroes* in History. They never propound to themselves any thing, but the pleasure of satisfying their Passions, without having any respect to the difficulties that may occur: And if it happens that they are once

enamour'd, every thing must then give place to their Love, that persuades them that the Possession of their Mistress is the only blessing, which can render them happy ; they look then upon the Cassock with disdain, seeing it opposes it self to their designe. These are sick people who flye the Physicians; blinde who refuse to be led, and who quit the path of Fortune to pursue that of Pleasure. But I would willingly put the Question to a dis-interested man : If they had but once learnt from the experience of their Friends, that there is but three months fruition required to destroy this violent Passion, which treats them so imperiously ; if they were convinc'd, that the Charms of this Beauty which ravishes him, would vanish in a few days in their mindes, like as the enchanted Castles of Romances ; if they could but conceive that an adored Mistress becomes often an importunate Wife, whether it is possible they could be so incens'd as to sacrifice their establishment and their quiet to an Idol, which will stand no longer, than their

folly and blindness support it ?

Let us finish this Discourse with this which follows from the proofs of my first Proposition ; that we ought not to attribute to Fortune that which happens to us by our Imprudence ; that those who penetrate into the Causes, easily discover their Effects : And that our ignorance and heedlessness are the Sources of our Adversity, and our Judgement and Experience of our Prosperity.

The end of the first Part.

THE
FORTUNE
OF
GENTLEMEN.

THE SECOND PART.

CHAP. I.

*That no man is content with his
own Fortune.*

THere is not any Passion so natural to men, as the desire to be always happy; but we must acknowledge that nothing is more obscure to divine, than the end of their Felicity. Every one in particular propounds to himself a happiness according to his own Fancy, and no man findes himself contented in the possession of that for which he had so fervently wisht. We beat down the Idol which our own hands had set up, we sigh after what

Quid enim ratione timeamus, Aut cupimus? quid tam dextro pede concipis, ut te conatus non peniteat votique peracti.

we have not ; and Death is as necessary to terminate our desires , as to finish our Life. I see no greater mark of the imbecility of our Nature, than this inconstancy which never forsakes us. The most moderate propound to themselves a Good proportionable to their Merits , Reason permits them to pretend to it ; and when they have obtained it, they consider it but as a degree to mount to something higher ; 'tis now their desires are inflam'd , their hopes augmented, and their cares redouble their access. Princes think themselves not happy , because they are not Kings ; and Kings cannot live contented, because they are not alone. It is recorded of *Cesar* and *Pompey*, that as the one could not admit of a Superiour, the other could not suffer an Equal. We are certainly extremely unjust, to attribute Inconstancy and Blindness to Fortune. Is there any levity can exceed that of being never content, or a blindness like to that which cannot perceive what is convenient, nor what can terminate its desires ? We pass this Life in coveting

veting and pursuing Riches; and when old age deprives us of the use thereof, it encreases in us the desire of possessing them. I have formerly said, that we ought to have wherewithal to supply our wants and our pleasures, and have no intention to make an Encomium on Poverty, or lead my Friends to the Hospital, but to Examine well the Conduct of such as are reduced to the Extremity of seeking their Fortune.

I have, as I conceive, sufficiently proved, that a Gentleman born Rich, ought to quit his Village, and come to Court. The Enterprize may be resolved on without any difficulty: for in departing from his House, he looks upon it as a place where he shall be always welcome, if his hopes and designs are frustrated elsewhere; and he will do nothing against the order of Nature, if from a mean beginning he raises himself to a higher pitch. It belongs to none but God to draw Beings out of nothing. A most prudent Conduct is to be observed by a private Gentleman, destitute of all other.

other Succour but his own Vertue, to make such a mean Fortune, as can establish the repose of his Family, and maintain him in his old age. It would be impossible to treat of this Subject in particular, unless I should examine all the professions of the World, which is an Enterprize that would surpass my forces as much as it would my Patience; and I shall be well satisfied with my performances, if I can render my self Servicable to those of my own condition; my principal designe being to write for the Gentry.

CHAP. II.

*That Merit is proper to all men;
and that the Nobility ought
to desire onely a Monarchical
Peace-State*

IT is evident to the World, that Nature, which comprehends all men under the same kinde, puts no difference between them, when she gives

gives them their Existence ; she takes as little pains in the Womb of a Queen to frame a King, as in that of a Begger to produce a Wretch. Providence which guides her in her Operations, does not constrain her Motions : Since the beginning of the world she has taken the same Course ; and the men which she has ingendred among our *Antipodes*, are born after the same manner that we are. Nevertheless to form the society of a civil Life , we are forc'd to forget our proper Principle , and to overthrow that of Nature. To make an Union of the State, we have divided our own Conditions ; to extend the publike Liberty , we have confin'd our own particular Freedom ; & that we might not become Slaves to our Enemies abroad, we are necessitated to receive Masters at home. This default proceeds from the weakness of our Senses ; which being not of one accord, ought necessarily to be united under the will of one person. I had need to enlarge this Discourse, if it would not run so far from my Subject ; I will onely say, that

that it has made the wisest conclude, that a Monarchical Government is the best and safest. (The Philosopher addes, When the Prince is the justest and the wisest of his Subjects. For my part, I am of opinion that it is the onely form to be wisht for by the Nobility : For in no other state can they expect Happiness and Preferment. Notwithstanding I am very sensible, that Aristocracy had never been, but for them. And so it ought to be considered as their Center ; but to take it aright, the Nobles in an Aristocratical State are onely obliged to their Birth for their Fortunes. If they govern the people, they are strictly bound by their own Laws: Their manner of living is full of grimaces, and requires great circumspection: if they advance themselves, 'tis more by the antiquity of their Family than their proper Vertues, and whatsoever Service they do for their Republick, they have no great share in its Fortune.

On the contrary, in a Monarchical State, as Kings do not acknowledge any Power above them, but their Justice,

Justice, and their Reason; they have right to prefer, either those that deserve it, or those that please them: They make a Gentleman of a Yeoman, and a great Lord of a Gentleman; their Benefits breed emulation in their Subjects, and awaken a Vertue in private persons to aspire to Honour with Justice.

Nobility has in all Ages been the reward of generous Exploits performed in the War. It was by this means that Princes always engaged the most Valiant in their Service; and this just recompence of Honour, which was but personal, descended afterwards to their Posterity, and became Hereditary to Infants, who through the imbecility of their age, were not capable of deserving it. Therefore men cannot deny, but it is a great advantage to be born a Gentleman; and that Vertue appears with a greater lustre in persons of a good Extraction: But I suppose there is no other reason for it, than a Custom we have to believe it so. We are easily convinced, that our Progenitors have raised themselves;

*Nobilitas
sola est at-
que unica
Virtus.*

selves; but received Customs have such a Tyrannical power, that they force even our very Judgements. For to examine things very well, what has Nature done more for the Nobleman than for the Yeoman? and who can perceive any difference between them, when they suck the Breasts of their Nurses? If we agree that they have the same Organs, the same Temperament, and the same Faculties of Soul and Body, where shall we finde that difference, that exalts the Nobleman to that degree, and depresses the Yeoman so unjustly? We have an infinity of Examples, which would contradict this opinion, and make us acknowledge, that Vertue and Merit are equally proper to all men. When the People of *Rome* constrain'd the Senate to admit the *Plebeians* to the dignity of the Consulship as well as the *Patricians*, the Republick did not finde its Puissance lessened, nor its Dominions limited. We do not read that those *Plebeian* Consuls were ever more guilty of Cowardise, or had less Zeal for their Honour than

than their Colleagues. If we consider the men of Learning, the greatest Proficients have not been Noblemen.

Homer's Birth was so obscure, that after his death, the Excellency of his Works caused a great contention to arise between *Chios*, *Smyrna*, and five other Cities, which pretended every one to the glory thereof. When it pleases the King to Nobilitate a Yeoman by virtue of his absolute power, do we observe that his Patent encreases his Worth? I should have a particular reverence for this Quality, if it was the recompence of Vertue, rather than the chance of Succession. We enjoy with pleasure that which we have acquired; we look kindly upon the works of our own hands, and cannot justly attribute to our selves any thing but what we have deserved.

Nevertheless we must follow the general Custom, and not strive against the Stream; but confess, that a man of Honour, Wit, and Merit, findes a wonderful Impediment in bringing himself forth, when this qualification is wanting: It is to
no
great

Smyrna, Rhodos, Colophon, Salamis, Chios, Argos, Athenæ.

Et genus, & proavos, & que non fecimus ipsi, vix ea nostra voco.

great purpose for him to Philotopia
 against popular Errours; he sees him-
 self exposed to a thousand troubles
 some rencounters, and findes he has
 so much the more cause to bewail
 his condition, as he has been too
 well educated. If he has much
 worth, if he possesses a great Soul,
 he cannot conceive mean projects;
 his politeness cannot accommodate
 itself with the rudeness of those of
 his own rank, and his Vertue cannot
 suffer obscurity; yet he lives in the
 Court as in an Enemies Country,
 he findes there more contempt for
 his Quality, than esteem for his Mer-
 rit; and is commonly obliged to
 embrace meaner Sentiments, hiding
 his lofty humour under the Cassock
 of a Priest, or the Gown of a Law-
 yer; this is the onely means left him
 whereby he can put himself in a
 good a condition as those who for-
 merly scorn'd his Company. This
 is a Lyon, who chains up himself
 or to speak more properly, a Wis-
 man, who understands his true Inter-
 est. The War in my opinion would
 not be more proper for him than the
 Court

Our Nation cannot bear
Yolk, that is not painted or gilt.
We are perswaded, that they who
command us, are born to com-
mand; and that we owe nothing
to our equals, but all to our Su-
periors. This opinion of the peo-
ple, with Time, has created the Gran-
deur of the Nobility. A person of
Quality has no difficulty to make
himself be obeyed; his name sup-
plies even the defect of his Merit;
and men do not enquire if he be
deserving, when they understand
he is of a good Family.

CHAP.

C H A P. III.

That our Neighbours attribute more to the Merit of a Person, than to his Birth; and of the Profitableness of Commerce.

O Ur Neighbours do not observe this Maxime: We have seen in our days, great Men raised from the dregs of the People in the service of the Emperour and the King of Spain. In Germany, *Aldringher* from a Clerk became a General of the Army; *Jahn de Waert* from a Servant was made General of the Emperours Cavalry; and *Beck* a Carrier at *Brussels* obtain'd the principal Employments of the Low Countries. These Examples which are not very frequent in any place, are almost unknown among us; so that although one may happen sometimes, it ought not to turn a wise man out of the beaten road. I mean, that the Employments of the Church and the Law ought to make the profession of

man of the middle Rank, who has Wealth and Wit above those of his condition : but if he has a more mean Soul, Trading is the way to make his Fortune. I have often remark'd among men of Sense, that it is a very rare thing to finde any might by the excellencie of the Arts they have posselt. The greatest Painters, and the most famous Statues, have got more glory than profit by their works. The admirable players on the Lute, and the most excellent Musicians, spend their lives in diverting the curious, and commonly let slip the occasions of making their Fortune.

I speak this, to show that the Common people are not unhappy in their condition, seeing there are so many ways of bettering it : I speak not of the Treasurers, nor of the Farmers of the Crown-Revenues; if they take not a Course that is the most just, I am well assured, that it is the shortest and the most infallible : These are Mushrooms which grow up in one night : Their progress towards Wealth, has something in't of the

nature of Enchantments : The people hate them, rail against them, and curse them ; but notwithstanding all this, they make themselves Great Lords : And if it happens, that their Children have any wit, they advance them to the most honourable Charges : they marry them into great Families, and assume to themselves the name of one of their best Mannors : Time obliterates that of their Fathers, and the People forget the oppressions they have undergone by them.

I cannot but with discontent consider the posture of a younger Brother of a good House, who has naturally a generous and noble Soul, reduced to the necessity of seeking his Fortune and Livelyhood ; his Quality, which seems to make all his Glory, is an Embarras which opposes it self to his happiness, and obstructs those ways, which the Laws set open to Yeomen to acquire Riches. Among others, I finde this to be very severe, which forbids them Traffick ; it seems to me to be grounded upon very weak principles, to be so absolute :

For

For to prohibit the use of a thing, it is necessary, that it must either be bad in it self, or produce bad effects. And can we blame Commerce as vicious, without offending all the Nations of the World? Is there any thing so solidly establish'd among men? and with so Universal a consent? The usefulness thereof is so great, that we cannot abolish it, without molesting the whole Society of a civil State: 'Tis that, which peoples the great Cities; 'tis that, which brings forth Wealth and Plenty in all Nations, which gives Strangers a courteous reception, and furnishes us with all things necessary. Are these the Effects so unworthy of a Gentleman's employ? If we should restrain the Nobility to the only profession of Arms, is there any thing which can accommodate it self so well therewith as Traffick? These two things joyn'd together, have made the Vertue of many great men appear to admiration; the memory of which, will never die. Do we know any more bold attempts, than the Voyages of *Paul Perse* of

G

Drake,

Drake, and of *Magelan*? Do we read of any more resolute Enterprises, than those of *Pacheco*, of *Albuquerque*, and of *Suarez* in *America*? If these Illustrious Merchants had not made a discovery of this New World, should we not have been destitute of the most curious things we now enjoy in *Europe*? Could they have framed such great Delignes, without having great Souls? Could they have made them succeed so happily, if their Courages had not been above the greatest Perils, and their Resolutions proof against the most extreme difficulties? Is there any better means of carrying the Glory and Names of our Kings even to the other end of the World? The Republick of *Venice*, which has subsisted above twelve hundred years, has ever lookt upon Commerce, as the Basis which sustains its greatness; notwithstanding it is govern'd by the Nobles, who have not banisht this from among them: And this wise Policie has so well succeeded, that it has put the State in a condition to defend it self against the Forces

Forces of the most redoubtable Monarch of the World. 'Tis upon the same foundation the *Hollanders* have erected into a Republick their little corner of the Earth, and have so well disputed their Interests, that the House of *Austria*, as puissant as it is, was constrain'd to treat with them as with Sovereigns, and renounce all their Rights of Superiority. This Democratical State, govern'd by good Merchants, has it not given sufficient proofs by its Conquests in divers Places, that a Gentleman may very well be a Merchant, seeing that a Merchant equalizes without trouble the worthiest actions of a Gentleman? But if this Profession be so much beneath Noblemen, that it is a disgrace for them to follow it, why do they serve in the Armies of these Merchants, whom they acknowledge to be their Masters, and receive their Pay? Is it not a great extravagance to obey (in the *Indies* and in *Holland*) those as Masters, whom we do not esteem to be our Equals in *France*? Let the Laws enjoyn what they will, Commerce

is so necessary, that they cannot hinder any man from being a Merchant. The relation is so just between the Buyer and the Seller, that if you take away the one, you destroy the other. When a *Jockey* sells me a Horse, he is not more a Merchant for selling it, than I am for buying it. And if I sell the Corn of my fields, or the Sheep of my fold, I am a Merchant of Corn and Sheep, seeing that men so call as well such as sell, as those that buy. They may tell me, that there is a necessity for converting the Fruits of our Lands into money, that we might purchase other things, which they do not produce. I confess it: and is it a greater baseness to sell again the Corn, which I had bought of my Neighbour a good penny-worth, to gain thereby, than to put off that of my own growing to get money instead thereof? The Fruits ought to change their condition in the Lands of Noblemen; and Nature should give them some prerogative above those of the Yeomen, that therein might be found this difference, which
is

is really nothing else but the effect of our grippleness. Nevertheless men cease to be Gentlemen, when they begin to be Merchants; and our Customs are not contented with bestowing the greatest Wealth of the Family on the Eldest Sons; but after having rendered the Youngest, poor, they even deny them the power of acquiring a subsistence, of which they have deprived them.

CHAP. IV.

What a Gentleman ought to practice, who seeks his Fortune in the War.

TO say that to drive them from their Houses, is a means to send them to the War; the consequence does not always hold good. Such a one lives unhappily in the Country, who would serve as a man of Courage in the Army, if he had an equipage and Money whereon to subsist. Poverty has a certain force, which

G 3.

depress-

Nil habet infelix paupertas durius in se, quam quod ridiculos homines facit. Juven.

depresses the courage of some, and makes others desperate: those whose mindes are heightened by their Birth and education, cannot condescend without great regret to list themselves under Captains, who are not so good as themselves. This way of raising their Fortune is tedious, painful and uncertain, but necessary to those who have never studied, nor rendered themselves expert at their Exercises. I would advise a Gentleman who is reduced to this point, to seek the favour of some considerable Officer of the Army, and gain him to be his Patron; this will shorten the way which he is to keep, to arrive at Military Charges, without which I should esteem him very unhappy to serve. Valour loves not the Crowd; it seeks the open Day, that it might be seen. I have known Souldiers, who have made attempts desperate in the highest degree, which were never mentioned but in their own Company. The scope of a Gentleman ought not to be to gain Esteem onely, but also to make his Fortune by his Sword: So that he
should

should omit nothing whereby he might obtain such Charges, as may expose him to the sight of all people; to the end that his Valour being known, he might aspire to those recompences which he has deserved. The art is to apply himself diligently to his business; to perswade himself that he may obtain the chief Employes, by passing through the Inferiour; to learn the general and particular Orders; to remark carefully the Encamping and Decamping of the Army, the forms of Battle-array, the Storming of places; to be with the Engineers at their Circumvallations, at the construction of Fortresses, and at the opening of Trenches; to enter into the Mines and Counter-mines; to instruct himself of every thing concerning the Artillery; to accompany the General Officers, when they go to take a view of the places they designe to attaque, or the Pass through which the Army must march; to apply himself seriously to the study of Geometry and Fortification, joyning the Theory with the Practice: and

*Aut fuit,
aut venit;
nihil est
presentis in
illâ, Mor-
tus minus
pœnæ, quàm
mora mortis
haber.*

to serve himself advantageously of all these, he must accustom himself to think, that Death is not an evil, that it meets as infallibly with the Cowards as the Valiant, and that it is but a moment which terminates our fears as well as our hopes. When he shall be advanced to the Charge of a Captain, he ought to look upon that but as one degree to ascend to that of a Master of the Camp; and resolve to go as far as Worth and Valour can lead a Gentleman: but he must ground his hopes upon the knowledge which he hath acquired, and which can render him worthy of so great a Fortune. Ignorance hinders often a Souldier from propounding to himself any considerable employ; he must understand the function of a Captain, before he can justly wish to be one. When we perceive our own forces, our Soul has a certain vigorous quality, which causes us to embrace the means of arriving at our ends. It assumes a fierceness, by which she surmounts all the difficulties which occur; she Arms herself with a resolution,

*Sensit vim
quâsq; su-
am.*

lation, which causes her equally to despise the opposition both of Toils and Perils : for without doubt, by resolving stedfastly on that which we undertake, we make a mighty progress in difficult matters, and re-unite the powers of our mindes, by which they are also rendred fertile in inventions : From hence proceeds that boldness accompanied with a confidence of succeeding well in our designs, which wise men esteem so necessary, and which Religion it self demands for the making of Miracles. It is upon this sure Foundation, that *Pompey* the Great said, By knocking with his Foot, he would make Soldiers spring out of the Earth. And *Cæsar* not regarding the most violent ragings of the Sea and Winds, animated his Pilot, by telling him, that he had *Cæsar* and his Fortune aboard. Boldness and Resolution are necessary in a Martial man; the one confronts and seeks dangers, the other is not dejected by any bad accidents that persecute it. Great men have all been adventurous : *Alexander* enterprized the Conquest of

Andres
Fortuna ju-
vat, timi-
des, repel-
the

the World with 30000 men : *Cæsar* with 40000 took the City of *Alesia* belonging to the *Gauls*, defended by 80000 Combatants, and succoured by 200000 Souldiers of the same Nation. *Edward* discomfited an Army of 40000 *French*, with 7000 *English*, and took King *John* Prisoner. And King *Gustavus Adolphus* in our days, made a descent into *Pomerania* with 8000 *Swedes*, to fight against all the Forces of the Empire. These mighty Successes are not always the effects of Fortune : the Vertue of those, who make the Enterprizes, hath often the greatest share in them : And it is very apparent, that they are grounded upon some reason : For as great men penetrate more profoundly into the Causes of things, so they discover more clearly the possibility of their effects, which were enveloped under contrary appearances. From these prodigious examples we may descend to these particular Reasonings, and affirm, that a Gentleman, after he has acquired the Sciences necessary for his profession, ought continually to aspire
to

to great Employ, and to have more Zeal to deserve them, than care to preserve his Life: If he fixes his eyes upon them as the end of his hopes, he cannot live without obtaining them of Fortune; and will not wax old in the Army without an honourable Charge, because his courage sollicitates him to Enterprize, not valuing the dangers and other obstacles that oppose themselves to his designs.

CHAP. V.

That the Fortune of a Gentleman depends on the good or bad choice which he makes of a Master.

IF the Peace be so universal, that he cannot get any Military employ; and if the necessity of his affairs, or his Passion of advancing his Fortune, causes him to abandon his home, and get himself a Service; it is not to be doubted but his happiness

pinels will depend from the choice which he shall make of a Master. To attend on a Lord, who is not capable of advancing our Fortune, is the same as to embark our selves in a leaky Vessel. And to discern this, we must endeavour to understand his Interest and Abilities : for I may assert, that if he be destitute of an Employment, and has no good parts, he is not proper to render a Gentleman happy. We reason idly and sottishly, to perswade our selves, that he being rich, will recompense us : Never any Ingenious man built his Fortune upon the Purse of his Master. If he be a Great Lord, his Quality obliges him to great Expences, and consequently puts him in a very bad condition of making such considerable Presents as may enrich a Gentleman ; and if he be not rich, we can expect no benefit in his service. Liberality is a Saint, which has no Altars in the World ; and the greatest part of Noblemen have less knowledge of her, than private Gentlemen. The Respect which is given them from their Infancy,

fancy, perswades them, that every thing is created for them; they receive services as debts that are paid them, and not as gifts that are presented them: they believe that their Bread has the faculty of making all those slaves that eat thereof; they exact a Reverence as insupportable to those that render it, as it is unjustly rendred to them that receive it; and the quality of a Domestick makes them frequently forget the Merits of such as serve them: Neither are they contented themselves to treat them without any respect; but they force them sometimes to give respect to other persons much inferiour, both in Merit and Extraction to them, who have nothing recommendable, but Wealth, which exempts them from living in subjection: Their Masters will permit these to sit down and be covered, whilst they must stand behind them with their hats off. One can hardly distinguish them in this posture from *Valets de Chambre*, and they are sometimes abus'd like *Villains*. It is very hard for a poor Gentleman to undergo all these
gri-

grievous disasters. Subjection is an evil which draws on a thousand others after it; and therefore I do not admire, that it should be so inconsistent with Worth and Vertue. The *Romans* fought Six hundred years to win their liberty; and the *Switzers* and *Hollanders* have hazarded all to regain theirs. I esteem it the Sovereign good of this life, when Fortune suffers us to enjoy it without want or ambition. From hence I conclude, that we ought never to engage it, but with a probability of reassuming it one day with great advantage, after having faithfully served.

CHAP. VI.

That he ought to establish his esteem in the minde of his Master, before he enters into his service : and how he should bring that to pass.

IT is very difficult, that such a designe should prosper without the assistance of our Friends ; forasmuch as our Worth ought to be known before our Person : it being always advantageous, to make our selves to be desired. 'Tis through this fair gate we should make our entry into Great Families ; and 'tis in this that our Friends can render us good Offices, if they make a beautiful draught of our Extra~~ction~~ion, and Qualifications. It is a vanity to have Worth, and want an Address to gain the Reputation thereof. Hidden Vertues are Treasures which enrich no-body ; therefore to make a beneficial discovery thereof, we must procure the friendship of those who have the greatest Authority in the Provinces, where

where we would settle our selves. Among the Nobility, there are ever some wise; and more ingenious than others. Among the Clergy, some more learned, who pretend to instruct the rest. And in Cities, are Officers of good-repute and credit; when once we are known to them, and they have thought us worthy of their approbation, without doubt they will give a good Character of us to such as know us not. Their Testimonies and Reports will make us pass for what we are, and in a little time will extend our Reputation through the whole Province. The Multitude, which examines nothing, consents presently to those who have the greatest Vogue among them: and seeing our Esteem is formed by the number, and we have no other opportunity of manifesting our Parts in publick; Prudence commands us to make use of these Trumpets, to spread abroad our good Qualifications. Thus the minds of men being possess'd with a great opinion of our Worth, a Great Lord, who understands his own Interests; believes him-

*Ducimur ut
nervis alie-
nis mobile
signum.*

himself as much obliged to entertain us, as we are to serve him. Another Reason is, that every one considers himself in the first place, and that both Glory and Profit will redound to him by being attended by an Ingenious person; and especially if he has great Employments, forasmuch as being obliged to give out many Commissions, which depend on his Ministry, he takes pleasure to entrust them with understanding persons, who can give a good account thereof: so that there happens a certain connexion between the Master and Servant, which frequently produces Friendship in the one, and Profit for the other. If we acquit our selves worthily of an ordinary Employ, they are easily inclin'd to bestow a better upon us. Employments are linkt one to another; our Sufficiencie and Conduct turn the Wheel, which raises them in our favour; and we become rich without impoverishing our Masters. Their services resemble Flambo's, which give light to many, without diminishing any thing of their heat or brightness. Our

Fides

Fidelity and Affection joyn'd to the acknowledgement of the favours which they have procured us, make them rejoyce at our prosperity ; they look upon it as one of their fairest Productions, without desisting from giving us some means of encreasing it ; forasmuch as it contributes to their Glory, without putting them to any expence or charge. Experience teaches us, that there is no person absolutely dis-interested ; and the most generous are never to that degree, as to do good out of the consideration of Vertue alone. Thus Wise men for the obtaining of a Courtesie, finde out some way to interest their Benefactors in their own concern. The very Country-men who follow the light of Nature only, perceiving themselves equally destitute of Abilitie and Merits, have their recourse to presents, thereby to render themselves acceptable to those of whose help they stand in need ; they know by experience that gifts excite Charity: and if I may with permission speak it , the Prayers both for the Living & for the Dead, would not be

*Placatur
bonis Jupi-
ter ipse da-
tis.*

Ovid.

be so frequent, if our bounty did not engage those that make them. By this Discourse we see, that there are none but the services which we render to Lords of great Charges, that can be advantageous to us ; and all others are incapable of promoting our Interest. The time we spend with them, serves only to bring us to an unhappy Old Age, full of inconveniencies and afflictions. If we fall into this fault, let us accuse our own folly and indiscretion, and not complain of Fortune. If we had discretion enough to penetrate into Causes, we might prognosticate their Effects, and should not aim at any thing above that, which they can naturally produce.

*Dat libera
cuiq; Fata
Deus pro-
priisque flu-
unt mortu-
lia causis.
Borb,*

CHAP.

CHAP. VII.

*Whether it be better to serve a
very understanding Master,
or one of no great wit.*

THERE are some popular errours, which have gained such Authority by the number of those that follow them, that the wisest men finde it very difficult to unwind themselves out of them. If a particular person consults his Friends about the choice of a Master, they will inform him that an ingenious person (as I suppose he is) would be happy to get into the service of a Prince or a great Lord, very rich, and of little Wit; that he would infallibly possess himself of his Inclinations; that he ~~would~~ become Master of his affairs, as also of his Conduct; that the whole house would have dependance on him; that he would have the disposal of his Wealth, and his Authority, and that at last he should want onely the Name and the Arms of his Master, to entitle himself the absolute

solute Patron of the Family. I confess that this proposition at first glance, seems to be very probable; but let us examine it strictly, and neerer at hand, and we shall gather from thence far different consequences.

There is nothing so opposite to a man of understanding as an ignorant person, and consequently more inconsistent: the property of a soft man, is to censure, or to fear one that is more ingenious than himself. This being supposed, I see no Friendship that can be made between two Subjects so disagreeing: But if it happens through the secret operation of some sympathy, that this Lord has an inclination for such a person, and this incomprehensible Passion of the Soul renders him Master of his Heart, and confident of his Secrets; it will not continue long, before he remembers himself, that he lives as under a Guardian, and the jealousy of his Superiority will make him change his sentiments; the lights of his Counsellour dazle rather than enlighten him; his Reasons over-set him,

him, not perswade him; his Merit becomes a burthen to him, and his Esteem displeases him; he imagines that men attribute to his attendant the good success of his affairs; and so will make him responsible for the events of his Counsels; but if they have happy ends, he willingly attributes them to himself; if unhappy, he lays the whole fault on the other's ill conduct. This Employ is too troublesome for the benefit thereof; and I conceive, that to be able to continue himself therein, is to have attained the greatest perfection of humane prudence: For if by his address he causes his Master to escape some dangerous passage, he must not expect to have any thanks therefore; because his Master is Blinde, and neither comprehends the excellency of any Counsels, nor discerns of what importance the Services are, that are rendred him: there can be nothing more difficult than to take right measures with him: the most Illuminated Wits are forc'd here to grope out their way, & all their address cannot secure them from falling into disfavour. To

To believe, that he may hope for any considerable advantage, when even he has acquired all the credit with his Master he wisht for, is an error which ought to be rejected, as very prejudicial. Men of little sense are not capable of great Vertues. It belongs not to feeble and Vulgar Souls to make efforts, which may elevate them above other men. The Vertues are habits of the Soul, by the which our intellect is rendred fit to conceive well, and to act well; and he who has no Wit, being not capable of reasoning well, is so much the less of doing well. If this Proposition is false, we must necessarily overthrow the principles of Morality; and if it is true, what ought we to expect from a man that cannot be liberal, seeing that Liberality is a Vertue, the acquisition whereof surpasses the power of his Wit? and it is so much the more out of his reach, as it is contrary to the Sentiments of the multitude, whose most fervent Passion is to possess Wealth, and never to part with it: and indeed Liberality is the effort of a Soul, who has

has in it the sparks of all other Vertues. It is so noble, that it seems to have been made for *Heroes* alone: She presides as a Queen among Courageous Spirits; she keeps in her Retinue, Justice and Generosity; and Prudence marches before her, to give her light, and to conduct her. When men know her Origine, they do not admire that she abhors common Souls: to give without Judgement, is not Liberality; we must know how to discern the worth of those on whom it is exercis'd. This Vertue is the Sister of Charity; the one rewards the Merit of the Vertuous, the other comforts the Misery of the Afflicted.

On the contrary, when an ingenious person falls into the hands of a wise and understanding Prince, he can never want satisfaction. 'Tis the property of homogeneous things to unite themselves together; we love naturally those who have inclinations like to our own, or have some relation to us. A Learned man takes great delight to be with Scholars; a Warlike man with Shoudi-
ers;

ers; a Merchant with those that traffick. There are none but Universal Wits agreeable to the whole World, because they have the advantage of transforming themselves into all shapes without trouble, as *Proteus*: They are Lawyers in company of Advocates, Divines with Doctors of the Church, Captains and Engineers with men of Martial Affairs; so that they seem to be born and bred to all the Professions of a Civil life. As these Wits are rare, so men cannot esteem them sufficiently; but notwithstanding they have received from Nature these admirable dispositions to acquire an extraordinary Merit, yet they obtain it not without vast pains. Long studies are requisite, frequent Speculations, learned Conferences, painful Voyages, to expose themselves to many Perils, and to have a consummate experience of all the Professions of the World; and then must make great haste to arrive at the perfection before the age of fifty years.

CHAP. VIII.

That the sublime Sciences do rather prejudice, than advantage a Gentleman of the Sword. What he ought to know: And that Application is necessary to succeed well in all Affairs.

*Quo plus
sunt potius,
plus si ti-
antur a-
que.*

LEarning has somewhat of the nature of a Dropsie; it causes an alteration in those that love it, and sometimes puffs them up: The more men know, the more they would know: The Sciences are so linkt one to another, that the first draws on the second, and that the rest that follow. This happens, because we know nothing but by our Senses, which present to us the Images of things successively. Plato assured us, that our Souls were naturally knowing, and that the Objects, which made their impressions on our Senses, served only to display the confus'd notions which were innate in us. As
when

when men present us with two bodies of the same matter, of the same form, and of the same weight, we say, they are equal; and this relation which is found within us, makes us remember and conclude at the same instant, that there is an Universal term called Equality: And when we behold things which appear beautiful, we think there is such a term as is called Beauty. These inferences and consequences cannot be made, but by successive gradations, which lead us from one Science to another; and as they always remount towards Universal terms, they carry our understanding so far, that it can never meet with limits to its curiosity.

This Proposition has often caused me to make reflections upon this, that sublime Wits are more commonly rich in Esteem and Reputation, than in the gifts of Fortune: And I conceive the reason to be, that the Powers of the greatest Soul in the World are bounded, and have nothing of Infinity; but when she addicteth herself to the Sciences with a

vehement desire to comprehend them; she applies her self so eagerly to that she is about, that her Speculations possess her entirely; and the more force and light she has, the more she abstracts them from matter, spiritualizing the Objects of her knowledge: From hence it comes, that being flown above things purely material, she meets with Charms in her Speculations, which hinder her from descending, to reduce into practise those things she has conceiv'd. The Cassock is comparably more suitable to these soaring Wits, than the Sword; because it furnishes them with many occasions of making themselves admired. The Pulpit would cause them to be followed by all people; and we seldom see a famous Preacher grow gray without a Benefice. The Bar also might prove very advantageous to them. Esteem and Wealth do continually accompany their eloquence: Moreover, they have the satisfaction to speak before such as are as well able to judge of their Learning, as of their Process.

But

But to consider it aright, to what purpose serves this losly Science in a Military man, but to render him poor, by hindring him from applying himself to his Fortune? What profit can he draw from the Philosophy of *Aristotle* and *Plato*, or from the Rhetorick of *Quintilian*? I do very well approve of his studying them until he comes to the age of Sixteen or Seventeen; forasmuch as before that time he is not fit for any thing. But when he shall have acquired that at the Colledge which a good Scholar might have learnt, he should share out his time, and become a good husband thereof, allotting part to the Exercises which are proper for him, and part to the Sciences which are useful to him. He should learn the use of his Arms, to manage his Horse, Geometry, Fortification, Geography; the Latine and French History, the Art of Designing; and if he can, he may add to these the Latine, German, Italian and Spanish Tongues. These Qualifications are sufficient for a Military person, and can also render any Private man a

greeable and useful at the same time to any great Lord. The sublime Sciences are too tedious and too difficult; and I dare affirm, that they endamage more than they advantage any person who will not wear the Cassock; forasmuch, as I have said, they are inconsistent with the application to those things that should render him excellent in his Profession; and being out of the reach of great Lords, they value them not, because they will never give themselves the trouble of understanding them.

*Age quod
agis.*

*Pluribus
intentus
minor est
ad singula
Sensus.*

And indeed, the application of which I speak, is so necessary for every one in his Profession, that it is impossible to succeed well without it: for the faculties of our Soul are too feeble to grasp many things at the same time; she has strength enough to contain but one, and particularly when she follows her own natural inclination. The proof of this will appear more clearly by the consideration of one of a mean spirit, who has no other lights, but those of Nature and common sense. If a Citizen designs to make himself

self Rich by Traffick, he will learn Arithmetick, and the Prizes of Merchandizes; he will inform himself of those things that can be bought cheap in one place, and sold dear in another: All his thoughts will be full of these remarks; his ratiocination will gather no other consequences from his discourses: his ordinary conversation will be with those of his own profession; he will not perplex himself with the subtle Arguments of the School; he will not trouble himself to seek any thing in the History of *Alexander*, or in *Cæsar's Commentaries*. His whole Library consists of his Vespers and Mattins to say his Prayers to God, and his Almanack to know the time of Fayrs. He will use an ordinary prudence to escape unhappy accidents, and beware of Cheats and Bankrupts. He will propound to himself an incorruptible fidelity to gain Credit, and at length he will become Rich, without the assistance of any other Science, than that which he shall have learn'd from his own Reason and Experience. A Farmer

less Spiritual yet than a Citizen ; who is born with a Plough in his hand, and has never learnt any thing but to cultivate the Ground , and to feed Cattle , shall advance his Fortune sooner by hiring a Farm, than a Philosopher with all his Notions and admirable Speculations. From hence we may conclude, the greatest Wits, and the sublimest Sciences are not requisite for obtaining the goods of Fortune ; but the middle are far the most proper for this purpose ; and the art consists in chusing well his profession , and in resigning himself entirely up to it , and without interruption : the great and sublime Genius's are as Diamonds, which all the World esteem, both for their lustre and their rarity ; but they serve onely for Ornaments. *Aristotle* says, that they are not good but for themselves, and finds them very unfit for the Government of Republicks ; because their elevation has no correspondence with the weakness of others, and consequently cannot form Laws , which may be accommodated to their Infirmary. It he ex-
cludes

cludes them from the Government upon this account, I may more justly say, that they are also incapable of Obedience and Subjection, and therefore in vain would they seek their Fortune in the Retinue of Princes and Great Lords. 'Tis not for the Instruction of these people that I write, I know well that they are above my Rules; they should teach the World (if they think it fit) how to feed themselves with Arguments, Consequences, and Speculations. I stand in need of more material, and more sensible Substances, which are better proportionable to what I am. I endeavour to dissuade my Friends from the choice of unprofitable Masters, and perswade them to the study of those Sciences, which may introduce them into the Road of Fortune: and for this, I require but a very ordinary and mean spirit, who diligently applies himself to please his Master, who gives him his advice with all submission, and the deference that is due to him; who can punctually execute his orders, who is incorruptible in his Trust, who

Nequid quam sapientem, qui sibi ipse prodesse non queat.

H 5 loves

loves his Interest and his Service above all other things in the World, who does nothing with regret, who appears always well-affected, and ready to serve and obey. These Qualifications are much more essential then Rhetorick and Philosophy; yet this will not make me of the Sentiment of one of our Duke's and Peers, who believed that a Gentleman offended his Nobility when he spake Latine. For my part, I do not onely approve of understanding it, but moreover conceive it very difficult for one to pretend to the Quality of an accomplisht person; without having some knowledge also of the Arts and Sciences. I seek mediocrity in all things, and do not pretend, that he ought to soar so high in these sublime Speculations, as not to descend again; that would be to undertake a Voyage to the Globe of the Moon, from which he will reap no other benefit than the dangers of its Influences. So I cannot suffer, that he should be ignorant in common Affairs: for seeing that his Birth exposes him to the conversation of
Great

Great Lords, he ought to speak pertinently and properly before them. Would it not be ridiculous to place *Nurenburch* in *Italy*, and *Florence* in *Germany*? to say that the *Bucentaur* is the Duke of *Venice*, that *Julius Caesar* and *Charlemain* were intimate Friends, that *Alexander* was unhappy in dying without Confession? If he discourses of the War, or is to render an account of a Siege, or the circumstances of a Battle; is there any thing more shameful than to be ignorant of the terms? If he discourse of Hunting, or the exercises of the Academy, & cannot speak properly thereof, is he not obliged to be silent, or else must become a Laughing-stock to those that hear him? This sort of Ignorance is not pardonable, because he ought to know what concerns his Profession. I wish also that he had read the antient and modern Poets, and could make Verses in our Language; provided that this Study be his divertisement onely, and not his business: For this Gentility of spirit gives him often a great advantage in good conferences, and is not
alto-

*Mediocri-
bus esse Po-
ëtis, Non
Dii, non
homines,
non conce-
dere Colum-
be.*

altogether unuseful in gaining the fa-
vour of Ladies : but this unhappi-
ness attends it, that it wholly ruins
his Repute, when he makes an open
profession thereof, unless he does ex-
cel in the art : Whether it arises
from Folly, or from Reason, it is a
custom so antient, and so universally
establisht, that it is impossible to abo-
lish it ; so that we should make use of
this Talent with great circumspe-
ction. A man well accomplisht,
and of a good disposition, is happy,
if he meets with a Master that de-
lights in Learning : This is a means
of diverting him, and gaining his
Friendship : he does not every day
finde occasions of rendring him great
and important Services. We seldom
see our selves in a condition of saving
our Masters Life, or of negotiating
his affairs so discreetly, that our ma-
nagement thereof may procure him
the most honourable Charges of the
State. These are chances of an ex-
traordinary happiness, which are not
often in our power : but if we have
any ingenuity, we may render our
selves agreeable by our complaisance,
insinuate

insinuate our selves into his thoughts, dispel his Melancholy, and prevent his Orders by our diligence. Great Services make a fairer show, and are more obliging and advantageous; he that neglects the performance thereof, passes for one that is Ignorant or Treacherous.

Honour and Justice, which engage us therein, diminish in some measure the resentments which Masters ought to have of them, because we our selves are interess'd therein by our own glory: But these little intrigues of pleasing being continued and often reiterated, are received as Tokens of our inclination and friendship, and make a marvellous Progress in the minde of the Lord, who knows how to judge well thereof. It is impossible that he should refrain from having a friendship for us, seeing that friendship is a motion of Nature, which derives its Origine and principle from things that please us, and are presented to our judgement under the appearances of good. I say that this effect of our complaisancy is infallible, supposing
always.

always that we have to do with an Ingenious person, who understands something; otherwise we loose our time and our labour. Ignorance to the Soul, is as deafness to the Ear; tell it wonders or impertinencies, you are alike understood, and alike esteem'd. Men cannot have an esteem for unknown things: and 'tis the greatest misfortune that can befall a well-accomplisht Gentleman, to be engaged in the service of a Master of this nature: it is better to be concern'd with the wickedest Ingenious man, than any Innocent fool: The one is moved, either by the consideration of the pleasure you do him, or by that of some other interest; but the other escapes from you, when you think you hold him the fastest: He frustrates all the designs of Prudence and Reason: He is a Quick-sand, which has no solid Foundation; and as he does not distinguish men but by their Fortune, and by their Habits, they ought not to look upon him, but with *Galileos Spectacles*.

CHAP. IX.

That he ought to love his Master ; and how he should demean himself towards him.

I Have made this Repetition , because it is of great importance to avoid this kinde of subjection ; and that which remains to be spoken concerning the Conduct of a Gentleman with his Master , presupposes that he has made a better choice . It is certain , that it appertains not to all people , to form indissoluble bonds of Friendship : This Sacred knot of civil Society , requires many other circumstances , of which all the world is not capable . Goodness is the best foundation , and the pleasure of mutual Offices and of Conversation makes the continuance thereof as long as the life of them whom it has united . I am sensible that men add hereto the equality of persons , without which it is somewhat defective : And so we cannot properly call this goodwill Friendship , that happens between
Ma-

Matter and Servant. But I answer, that this inequality of Birth and Fortune does not hinder true Friendship, providing that the respect of the Inferiour tempers it accordingly. It would be a sort of tyranny, not to love him whom we esteem worthy of our favour, and an intolerable injustice to deprive a particular person of the most delightful function of his life. For my part I assert, that men may love their Master, and ought so to do, if they would be beloved again. This being supposed, Reason requires, that the Qualities of which I have spoken, meet in the bond of this Friendship, but more apparently in the person of the Attendant, than in the Master; because the one must court it by his services, and purchase it by the efficacy of his Merit, not being able to possess it but as a favour; and the other bestows it as a Gratuity, which depends more from his generosity, than his acknowledgements. From this Principle I infer, that the Attendant should be pliable and expert, and contribute to the Pleasures of his Ma-

Mistake; that he should do his utmost endeavour to conform himself to his humours, and not omit any thing that will either serve him or please him: for to succeed well in this case, he has need of a good judgement to discern what his Master loves, and an inclination to perform very well what he undertakes. A too profound respect is not always advantageous; it would be more convenient if it proceeded from Reason, rather than Fear: The Quality of a Gentleman cannot accommodate it self with that villanous Passion of the Soul, which is suitable to none but Valets. The respect which he renders, ought to be accompani'd with a certain freedom, which makes him known to be what he is. And a man of Sense will never exact more than is due to him.

I have seen some, who running into the other extreme, became so familiar with Princes, that they grew impudent: This is a manner of living, which has ever seem'd to me sottish and ridiculous, and which is never practis'd but by dizzy-headed
pro-

people : it is not because it does not sometimes succeed well at Court, and in the Families of Great Lords, and that these men do not attain their ends; for they demand their assistance with such impudence & importunity, that Princes cannot tell how to refuse them : And being for the most part more brisk than judicious, they are commonly great talkers; and if they cannot periwade, they deafen. Thus these free and prating humours being not capable of serious reflections, hazard all things, and are not very sensible of contempts or abuses. They are expos'd every hour to receive affronts; if they are driven out at the door, they will enter again at the window, and do never conceive themselves to be in disgrace. But whatsoever swerves from the Rules of Wisdom and Modesty, cannot become a person of Honour; his Scope is not only to make a Fortune, but to preserve his Reputation : The most profitable course is not permitted him, when it ceases to be honourable. Men may gather Wealth by deceit, if they are willing to be

re-

reputed Cheats; and commonly they who are too greedy and covetous, have little regard to their Esteem. Our Souls are not capable of two equal Passions at the same time: Equality is contrary to their Nature, which is to transport themselves violently towards the Object which has the predominance; and every one knows that balances made equal, have no inclination. A wise man may have these two Passions, provided he considers that of Honour as essential and necessary, the other as profitable and accidental: The first cannot miss its Effect, because it is wholly in his power, and its greatest tyranny cannot extort any thing from him contrary to Vertue: But the Effect of the last is not wholly in his power. Therefore we see that men do not pardon the faults which we commit against our Honour, but they easily pity the unhappy success of our Fortune.

I have often observed, that great Wits, who have this fire which heats and enlightens them, are subject to violent Passions; but they always weigh

weigh down the ballance on the most honest part. They say that *Julius Caesar* had two principal ones, which were his Masters during the whole course of his life; Love and Ambition. Never was any man so lascivious, and took so much pleasure in winning the favours of Ladies; but the enrag'd desire of commanding was ever predominant over that of Love; he made Glory his Idol, to which he sacrific'd his thoughts, his sleep, his cares, his sweats, his toils, his perils, and even his love it self. This Passion reign'd so imperiously in his Soul, that it suffered none others but as slaves which she entertain'd only for her own service. For my part, I conceive that that of gaining Esteem and Honour ought to possess the sovereign command in a Gentleman's minde, soasmuch as Wealth, far from being contrary to his fortune, naturally produces effects, which successfullly tend to the same end: For if he aspires to the repure of more than an ordinary man, he is obliged to perform such noble actions as may procure him this ad-

van-

vantage ; and this necessity engages him to apply himself seriously to the knowledge of the affairs of his own Profession, and to behave himself after that manner, that he may not give any person an occasion of condemning his proceedings. This is so necessary a circumstance for his fortune and his establishment, that it makes the very foundation of all his hopes ; seeing it is manifest, that his Master cannot love him, unless he esteems him ; and cannot esteem him, unless he be convinced of his merits. They may tell me, that the good opinion we have of things does not always oblige us to love them ; and that a rational man will acknowledge the valour of his Enemy, without bearing any friendship towards him : but this objection is not pertinent to the subject of which I treat, forasmuch as our enemy may conserve his good qualities, and despise our friendship : But a Gentleman receives an advantage by his Worth, viz. he renders himself amiable in his Masters light, & this esteem and friendship accompany one the other,

other, as a shadow the body, and are ever inseparable.

I have said that he ought to avoid Impudence, and that ridiculous familiarity, which savours too much of the Buffoon. I do not advise him to be continually so reserved, that he dares not speak a witty word, if he findes an opportunity of doing it discreetly: Silence is aswel a mark of stupidity as of respect. It is sufficient if he speaks to the purpose, and never becomes importunate: he may entertain his Master with some privacies in particular, if he perceives that his conversation pleases him, provided he be careful to observe his distance in the presence of strangers.

CHAP.

CHAP. X.

That he ought to endeavour to be employed in the negotiation of his Master's Affairs at Court; and wherefore?

THE World is a Comedy; the best Actors are those that represent their Parts the most naturally; but the wisest do not always act Kings and Great Lords, and are seldome the Hero's of the Play. In the Subject whereof I treat, the most difficult is that of the inferiour; he has much to act before he can hope for any thing: his faults retort upon himself, and his Spectators are ever more ready to abuse than to favour him. 'Tis upon this account that he ought to keep a continual guard against his Imprudence, as well as against the Malice of his Enemies. A grand domestick cannot be without intrigues; and we seldome see a Gentleman in a great Family so much respected by the others, as that they will not pretend in the least to his Employments.

'Tis

'Tis not sufficient to deserve them better than his Competitours; but it is convenient to promote his Interest with great circumspection and cunning, viz. To demand them most submissively, or to employ the Friendship of his Masters confidents for to suggest to him that he has deserved them. There is no Justice so exact, nor Bounty so perfect, but receives more life by being solicited: There is no impudence in demanding great Employes, when men know themselves to be capable of discharging them honourably; they have always for a pretext the passion of serving their Master, and making appear their fidelity. I do particularly esteem that Gentleman happy, who is employed by a Great Lord to negotiate his affairs at Court; if he has any ingenuity, he promotes his own interest together with his Masters, by giving there great evidences of his sufficiency, which beat him out a path to arrive at greater preferments. There are many accomplished persons who are not unhappy, but because they are unknown; those who wa'k
in

in the long Gallery without being admitted into the Council-Chamber, are like the Souls in Limbo, who cannot go to Paradise. The most difficult thing is to make their worth known. Kings have Eyes and Ears throughout the whole World, and their inclinations are not more determined to confer Honours on Great Lords than on private Gentlemen: If they have an advantage by their Birth, these have one by their good Qualifications. Nature is not unjust in the distribution of her favours; she seldom bestows an extraordinary Wit, on such as she causes to be born in the midst of abundance; and she often delights to give but very little Wealth to the most ingenious persons: But let us rather say, that is an effect of the Wisdom of God, who orders her operations.

I once heard a paradox proved before the King of *Sweden*, which had great relation to what I have asserted. A certain man extol'd the mighty progress of his Arms in *Germany*, and maintain'd in his presence

sence, that his Valour, his vast designs, and his noble Exploits, were the most perfect works of Providence that ever were; that without him, the house of *Austria* had rais'd it self to an Universal Monarchy, to the utter Ruine and Extirpation of the Protestant Religion: that it was most evident by the Miracles of his Life, that God had Created him for the safety of Mankind; that the unlimited greatness of his Courage was a present of God's Omnipotency, and a visible effect of his infinite goodness. Say rather, repli'd the King, that it is a token of his Wrath and Indignation: If the War which I wage be a Remedy, 'tis more intolerable than the Disease. God never departs from mediocrity to go into Extremes without Chastising some body: It is a signe of his love to the people, when he inspires but ordinary Souls into Kings. He who is not framed out of the purest mould, cannot conceive any grand projects. Glory and Ambition leave him to his repose: if he applies himself to his affairs, his dominion is the more happy,

*Quedam
remedia
tristiora
sunt ipso
morbo. Plu.*

py ; if he discharges himself of his cares upon one of his Subjects , to whom he imparts his Authority , the worst that can happen is, that he encreases his Fortunes at the expence of the Publike, that he imposes some Subsidies to raise moneys whereby to advance his Friends , and that he causes his equals to grumble , who can hardly brook his Power ; but these Evils are very inconsiderable if compared with those which the humours of a haughty Prince produce : The excessive Passion which he has for Renown , by destroying his own repose , does necessarily oblige him to deprive his Subjects of the same : He cannot endure any equals in the World ; he accounts all his Enemies, who will not be his Vassals. This is a Torrent which makes all places desolate through which it slides : and by carrying his Arms as far as his Hopes , he fills the world with Terror , Misery , and Confusion. Victory is the effect of Ambition , and War is the Recreation of Conquerours : 'tis an evil which entertains a multitude of others in its retinue,

and there is not one to be found comparable to it. The Quarrel of *Cæsar* and *Pompey* hath formerly interess'd all the States of the World, because they both pretended to an Universal Monarchy: their Courages were so undaunted, and their Vertue so equal, that Valour not being able to determine the point, left the decision thereof to Fortune. The Enterprizes of great Princes are always grievous to their own Subjects; their Lawrels cast such shadows as Blast the smaller Plants, and produce none but hurtful Fruits themselves. By this Reasoning we may conclude, that Providence, which watches perpetually over us, never brings forth a haughty Prince, but from time to time to curb the Licentiousness of the People; and her bounty is much greater in bestowing mean and ordinary, than ambitious and extraordinary Spirits on Kings and Princes.

And for my part, I assert from the like consequence, that the same Justice is conspicuous in the distribution of Favours among all sorts of men:

for

for as she gives to no-body all perfections together, so she produces not one altogether incapable of Discipline; and it is but reasonable, that she should bestow less Wit on those who are born rich, than on such as a low Extraction; or an unhappy disaster has impoverished. The first have need onely of an ordinary Conduct to live happily, the last must be owners of extraordinary Merits, to supply their necessities. It was the saying of a Greek Poet, That Indigence awakens Arts, and Poverty is the Mother of Invention: there is great probability, that this Author did not elevate his thoughts to the first cause of this effect. Poverty of it self does nothing that's worthy; but it is the temperament, which God has made in the Soul of him, who is filled with Light and understanding; as Simplicity and Ignorance are ingredients in the Souls of those who abound in Wealth and Riches.

I 3

CHAP.

Ignorance of polite learning is a great ingredient in the Soul of one that abounds in wealth and great riches.

C H A P. XI.

*That he may be advanc'd from
the service of a Great Lord,
to that of the King or Prince :
And that a Master ought to
treat a Gentleman courte-
ously.*

I Have spoken in my first Part, of the wonderful progress which persons of Quality make in the Court, when their wit and judgement are equal to their Riches and Fortune. I have nothing more to say to them ; my designe being only to advertise a Gentleman , that as I have set no bounds to his Worth, so he ought to prescribe none to his Fortune. One of our Constables had no cause to complain of changing his Master ; the support of the Trunk is ever more firm than that of the Branches : There is not the least imprudence in passing from the retinue of a great Lord to the service of a King, or of some other sovereign Prince , provided

vided that it be done fairly and without treachery. If he loves us, he will be extremely glad of our preferment; and if he does not love us, we do not owe him that dull complaisance of consuming our life under the tyranny of his ingratitude and injustice. Our services ought to be sincere and faithful, but not perpetual: Our condition would be worse than that of a slave, if we were obliged to do all for him, and nothing for our selves: Reason and Nature teach us to pursue our Interests, when they are not contrary to the Maximes of Honour.

For my part, I am well satisfi'd with a Great Lord, who is not naturally liberal, when he gives his Servants the good words which they deserve, although he does them no other courtesie. This testimony of his friendship is obliging, and may become profitable in time: but I meet with nothing more rare in the mouths of persons of Quality; than this sort of Commendation; they will rather praise the Horses paces, than the Teachers skill; and if a

Gentleman by his discreet management makes their affairs prosper, they will attribute the cause thereof to some other circumstance rather than to his conduct. This Injustice as a contagion is communicated from Parents to Children; 'tis an antient tradition of which husbands and their wives make a mystery; and it passes for a politick Rule in Noble Families: But I cannot forbear proving, that this Maxime is as erroneous as it is ungrateful, and it ought not to be entertain'd by any generous or noble Soul.

Can any one deny that Praise and Esteem are the true and essential rewards of Vertue? And that the Antient Heroes did not propound to themselves Glory as their Object, when they enterpriz'd to eternize their memory by their brave Exploits? Cicero says, that if Vertue could assume a body to present it self to our eyes, she would even to admiration ravish the hearts of all Spectators. And Quid says, that Praise nourishes her, and Glory has a sharp spur, which excites and animates the most

*Si Virtus
oculis cer-
neretur, mi-
rabiles sui
amores ex-
citaret.*
Cicero.

*Laudataq;
Virtus cre-
scit, & im-
mensum glo-
ria calcar
habet.* Ovid

most slothful. Therefore if she deserves our esteem and our applause, is it not an error to believe that men ought not to speak well of those that possess her? and if an inferiour employs his Vertue only to serve his Master more advantageously, can he conceal it without being guilty of ingratitude and baseness? Why does he not take as great pleasure in extolling the Merit of a Gentleman that serves him, as in boasting of his fine Horses, or in describing his rich Furniture, and his stately Houses? He is Master of all these, but of a Gentleman after a more noble manner. He cannot set forth his Worth, without adding at the same time somewhat to his own Glory. Would it not be more advantageous for him to make appear that he has for a Domestick a Person worthy to command a whole Province? and that he receives homages and respects from one to whom no man can refuse his approbation and esteem? To do otherwise, is to understand his own Interest very ill, and to be guilty of ignorance as well as ingratitude.

he does it from a principle of jealousy, this Passion must needs be ridiculous, seeing there is no equality in their Fortune ; and if he fears to create any vain thoughts thereby in his Servant , from that instant in which he suspects him inclinable to this extravagance, he becomes injurious, by imputing to him a crime, to which he is not obnoxious : It would be more reasonable that he should turn the Medial , and think that by publishing his Worth , he should binde him to his service with a new chain ; that this proof of his friendship would make him in love with his subjection ; that 'tis to render him justice, which he receives as a favour ; and that at length all the World will judge, that he cherishes in another the worth which he possesses in himself.

I finde it not strange, that a Common Spirit is not capable of these reflections ; but I cannot conceive how a man of Sense should be inveagled to follow those Errours , which are not authoriz'd , but by the ignorant multitude , who cannot esteem that
which

which they understand not. Yet I could pardon this in a Country-Lord, who fancies he is not Master there, unless he has an imperious tone to make himself revered by the Countrymen, and respected by his Domesticks; who perswades himself, that his Grandeur consists in seeing those about him prostrate at his feet; who holds a Council without intrigues or affairs; who confounds Vanity with the point of Honour; who puts no difference between Glory and Arrogance; and who frames a ridiculous Chimera of his own quality, which makes him unworthy of the respects and services of any brave or gallant man. He who does not know what he is himself, will hardly find out what we are: he must first do himself justice, before he can be capable of rendering it to others. Greatness and Meanness are two opposite terms, but not contrary; these two extremes are easily united by the courtelie of the one, and the respect of the other: A Lord is as much obliged to be civil to us, as we are to be respectful to him. Arrogance produces not that effect

effect which seeks in the minde of a Gentleman, it exasperates more than subjects him; it extinguishes all his friendship, because it perswades him, that he is not in the least beloved, but has great injustice done him: And if the necessity of his affairs, or the hope of his fortune, hinders him from shaking off his Yoak, he studies rather to dissemble than forget his resentment, and serves no longer but with regret. I would advise persons of Quality always to inspire love into Gentlemen, and fear into Valets. Love in the Soul of a man of Honour, makes all things pleasant and easie: the Roses which he gathers for his Master, are ever without Thorns; he slightes all hardship, travel or perils; he interests himself so far in his service, that he looks upon it as his Glory, his point of Honour, and his Satisfaction: On the contrary, meaner Servants who have no Sense, are not capable of great friendship; their scope being to live, and their pleasure to do nothing, they are seldern contain'd within the bounds of their duty, but by the fear of chastise-

Tacito mala vota susurro concipimus.

dissements. A Person of Quality, who acts otherwise, labours much against his own Interest, which consists in being well and decently attended.

CHAP. XII.

That he ought not to be distasted at his Master's cross humour : And of the error of such as despise the Charge of Secretary.

I Have made this digression from the conduct of the attendant to that of his Master, because there is such a connexion between these two, that it is a difficult matter to separate them.

Arrogant and hasty men are commonly unprofitable and uneasy to be served; the gentleness of mens humour is an infallible token of the goodness of their Manners. Passionate men are like Lions, always tormented with a Feavour; and as they are

are not in the least moved with the sweetness of pleasures, they are not diverted with the ingenuity of a witty person : Their Life is a perpetual Winter, which has seldom any fair days : this is the most ordinary temperament of men of business, which naturally produces Melancholy ; and these are the most profitable Masters. I have known some, who have advanced the Fortunes of many : these do more for others than for themselves, because they give with so bad a grace, that they wholly destroy the Merit of their favours : and if any person does resent them, it is because he should be unjust to do otherwise. For my part, I shall ever prefer the acknowledgments which proceed from Love, before those which Generosity produces ; forasmuch as these are made in respect of the Benefactors, the other in consideration of themselves. Moreover, we must resolve to bear with our Master's cross humour, when we can hope to receive any great benefit by him : Although the road we keep, be rugged and difficult, yet we must not leave

leave it, if it brings us to the place whither we tend. The aim of a Gentleman is not to seek all pleasures in a Service, it is to make his Fortune; and he would be extremely happy, if he should meet with these two together. A teachey and Passionate disposition is not more incompatible with Justice and discretion, than Choler with a good Wit; these cannot but esteem the good qualifications of such as approach them, although they are not diverted therewith: Sufficiency pleases them, because they possess it themselves, and are very sensible, that it is profitable to them in the persons of their Domesticks. It is very difficult to preserve an even humour in the midst of a continual harras of weighty affairs; the greatest Souls bear this burthen very impatiently, and receive no small impressions from bad successes; the multiplicity of cares overwhelms them, and the people surround them in that manner, as to block up all the Avenues to their Recreations: it does not belong to us to change them; it is sufficient to
make

make our parts known, and to persuade them of our affection. Their employments and favours will finde us as soon in the Antichamber as in the Cabinet; and to take it aright, their presents contribute more to our Fortune than their Caress's.

*usque effica-
cissimos re-
rum om-
nium Ma-
gister. Plin.*

'Tis a wonderful thing that the Tyranny of Custome should compel us to follow the Multitude, and abandon our Reason. Let the Country-Nobility speak their opinions freely, and you shall finde them all of one accord, that a particular Gentleman cannot seek his Fortune better than in the retinue of a Prince, or a Minister of State; that the little Employes which they bestow upon him, are but so many steps to mount to higher; that he ought to have a submissive Scul, and not disdain to begin at the meanest Services to arrive at the greatest honours; that from a Page he should attempt to become a Gentleman-attendant, or Master of his Game: but in case you should propound to them the charge of Secretary, they will condemn it as beneath his Quality, and say,

say, that a Gentleman ought not to wear a Feather, unless in his Hat; and that it would be a dishonour to quit his Sword, to carry a Letter-case. I must confess, that these givers of advice are very competent Judges in this matter, and know admirably well how to make a distinction between the honour and the profitableness of Employments: Doubtless they understand the point of Honour very well, to assure one that it is more Noble to fill his Master Drink at his meals, than to explain his thoughts and his intentions in his Letters; that it is more honourable to dress Horses, and whip Pages, than to converse with Embassadors, and be the Confident of the most important Secrets between the Court and him. In my opinion he will take greater pleasure in entertaining his Master about his Dogs, and his Hunting, than about his great Negotiations; and his sufficiency will better appear in chasing a Beast, than in managing those concerns which pass through his hands. But if they would consider the advantages of these

these Places, they must consult those that have been Secretaries, to learn, that never any one missed a Fortune. There are certain mysteries in this art, which it is not permitted to reveal; it is sufficient to say, that an Ingenious person in this employ, must necessarily have an opportunity of raising his Fortune, without wounding his Honour, or offending his Vertue. 'Tis the most fair place in the whole House to acquire Friends, because the Favours and Graces of Princes are distributed by his hands; he has a thousand occasions every day of obliging persons of Quality, who resent such Civilities at first or last. For my part, I conceive, that the difficulty of the Function has of late days excluded most Noblemen from it; and that this error had not crept into the World, but because of their Ignorance; and to speak truth, he who can acquit himself worthily of this Charge, is capable of many other: he must not onely have Vertue and Faithfulness in his Conduct, but contain in himself all the good qualities of an accomplisht person: It is necessary

cessary, that he be skill'd in all Arts and Sciences; that he understands forrein Languages, and all the Criticisms and elegancies of our own. It is not enough to have a quick Invention, a tenacious Memory, and a clear Judgement; he must also have agreeable expressions, and make use of select words, which smell neither of the Pedantry of the School, nor of the Poëtry of *Parnassus*. I was always of opinion, that the most difficult kinde of writing was that of Letters; and I have heard knowing persons protest, that *Cicero's* Epistles were worth all his other works. The reason is, that a Letter is the true production of our minde, that it is the lively and natural Picture of our thoughts and imaginations; all the excellencies and solœcisms thereof can be attributed to none but to ourselves alone: we cannot say so much of our common and familiar discourses; our thoughts which present themselves in a crowd, give us not leisure to make choice of the aptest expressions: But this default is not to be in our Letters; we can adorn them



them with all the graces of Eloquence, seeing we have time to adde both a method and politeness to our stile. Lawyers in writing their Orationes, and Priests their Sermons, have nothing that is so worthy of our esteem; if we consider, that these Harangues are patcht up of common places, Quotations, Apothegmes, remarkable Examples, and Philosophical Axioms, and modelled by the Rules of Rhetorick, which furnishes them with Exordiums, Narrations, their pathetical Inferences, and their Figures. But Letters require not these strange ornaments; their Beauties please us best; when they are wholly naked; they begin without Exordiums, proceed without Narrations, explain without Artifice, prove without citing Authors, reason without Logick, delight and perswade without tropes and figures. It is certain they ought to be purged from all these, forasmuch as they cease to be good, when they appear learned and studied. This is, in my Judgement, the reason that we see so few Scholars write agreeably, they know nothing

but

but w
their
which
Greek
the S
encre
are P
what
skilfu
Under
mory
never
tongu
miser
those
woul
feren
pose
ning
Natu
wher
of th
come

but what others have said; they make their Brains portable Libraries, in which is pyl'd up all the Antient Greek and Latin; they have studied the Sciences of others, and have not encreased their own knowledge; they are Parrots, which speak nothing but what they are taught; they are unskilful Husbandmen, who leave their Understanding fallow, to till their Memory; & they are bad French-men, who never understand well their Mother-tongue. Certainly there is not more miserable stuff than the Letters of those famous men of Colledges; you would say they have a Language different from ours, and that they purpose not to be understood: Learning is so prevalent in them, that Nature her self is obliterated; and when they have not a Subject whereof they can speak by Book, they become either silent or ridiculous.

*Apud alios
loqui de-
dixerunt,
non ipsi se-
cum.*

CHAF.

CHAP. XIII.

*How it comes to pass that we
are less knowing than the
Antients.*

Campanella.

A Famous man of our age told me one day, that he had found out three reasons, why we were become less knowing than the Antients: He did not attribute the default to the imperfection of times, and the succession of years; he was sufficiently convinc'd, that men were always born, have ever lived and died after one and the same manner; and in the time of *Aristotle* and *Plato*, he who did arrive to the age of Eighty years, was accounted very Old.

The first of his Reasons was, that we spent our Youth in the study of the Greek and Latine Tongues, which are no Sciences, but petty Tyrants, who seize on our minds, to remove us farther from them. The second, that we read too much: The third, that we do not reason thoroughly of things. *Aristotle* was a Grecian, and per-

perhaps understood none but his
Nurses Language; yet he instructed
his Posterity in all Parts of Philoso-
phy, and eterniz'd his Memory by his
learned Works. From his time they
began to learn the terms of Gram-
mar and Geometry: these two Sci-
ences were so common among those
of his Nation, that he continually
draws Consequences from these Prin-
ciples, without giving himself the
trouble of explaining them, sup-
posing that no man was ignorant
thereof. From thence they proceed-
ed to Logick, and to the other Parts
of Philosophy, which consist in esta-
blishing certain and manifest Prin-
ciples, to draw therefrom infallible
Conclusions. This Science was fol-
lowed by the Rules of Rhetorick,
which instructed them to put in
good order what the other Sciences
had taught them; and by sweet ex-
pressions joyn'd with the grace of
tropes and figures, both to delight
and perswade the Auditory. The
study of that age was, to resolve dif-
ficult Questions, to discover the cau-
ses of Things, to learn the most ap-
pa-

parent by Experiments, and the more occult by Reasoning. They were better persuaded by their Perception, that Fire has a hot quality, than by the Physicians authority, who taught, that its property was to heat and to burn.

*Sydera sen-
terrâ di-
stant; ita
nostra ve-
lutiis secu-
la tempori-
bus.*

*O best ple-
rumque iis,
qui discere
volunt, au-
thoritas eo-
rum qui do-
cent. Ar-
chesilaus.*

Their Sciences were beyond comparison more noble than ours, forasmuch as they were more free; they acknowledged onely demonstrative Reason for their Mistress, without submitting themselves to the tyranny or capriciousness of Authors. This method of studying multipli'd the Sects of Philosophers, and every one maintain'd his Opinion as he understood it. But in our days, men would be accounted ignorant by the Regents of our Universities, if they should contradict any Opinion of their Aristotle: They cause our Studies to degenerate into Religion, and the Sciences into Faith: It suffices to cite the Philosopher, for to impose silence on the Assertor of the most reasonable and most sound Opinion of the World, if it does not agree to his Maximes.

I am perswaded that the inconstancie of times is sufficient both to destroy and abolish this Errour. In *S. Augustin's* days, men were excommunicated for teaching or reading the Books of this Philosopher. Geographers who described our Antipodes, were condemn'd for Hereticks; and Astronomers pass'd for Magicians, when they predicted the Eclipses of Sun and Moon. *Thomas Aquinas*, the most clear and most judicious Wit of the World, restablisht the honour of these unhappy men; and recalling them from the Cabinets of the Curious, whither Ignorance had banisht them, restored them to that liberty, of which the Anathema's of the Church had deprived them. His Authority made them appear reasonable, and his Sanctity purged all the malice from the minds of Students. After this, consider whether these Regents ought so imperiously to render themselves Masters of our sentiments; and who will assure us, that they shall not be one day suppress'd? and that

K

our

our Posterity shall not think them as frivolous and weak, as we conceive them worthy and great? This uncertainty of our judgements, denotes without doubt both their weakness and our own, and makes me conclude with great probability, that an ingenious person may seek among this diversity of Opinions the most sound by profound and free contemplations, and embrace that without offence which seems to him the best and the most reasonable. I hope I shall be pardon'd for speaking after this manner: for I must acknowledge my self more indebted to Nature, than to my Tutors; and having spent more than half of my life in Armies, I have had little converse with Books, but have applied my self chiefly to the study of the World, to furnish and succour my Speculations with some slight observations. This method of Studying, has taught me not to envy the esteem of the Learned, and to comfort my self without regret, that I have not been able to arrive at the least glimpse of their glory. I look upon them as men who
have

have written much, but not as such as are never deceived: I do not wonder that they have so establish'd their errors among the generality of Students, seeing the greatest part are not always of the best sense; and Truth, which suffers neither contrariety nor division, does never remain constant among them. This consideration makes me take the liberty, not to consent always to the sentiments of the Multitude, and to assert, according to my first Project, that the Opinion is very ridiculous, which deprives a Gentleman of the Charge of Secretary. And if I was a great Lord, I would alter this custom in my house: for indeed, what antipathy is there between the Pen and the Sword? If they grant that a Learned man may be Valiant, will they not also allow that a Valiant man may be a Secretary? Knowledge and a good Apprehension are not less requisite for Conduct, than a great Courage for dangerous and desperate Attempts.

CHAP. XIV.

That a Gentleman who perceives in himself a natural disposition to Study, ought to apply himself thereto : And that no man can be learned without his inclination.

I Will not deny that a Souldier cannot well be without the politeness of discourse and knowledge, which are necessary for an expert Secretary ; so I look not upon this Employ as a thing, to which every Nobleman can aspire. I pretend only to prove that it is not beneath a Gentleman, and that such as are sensible they have Wit and Capacity enough to discharge themselves well thereof, ought not to contemn it. I farther add to this proposition, that the Designe being to make his Fortune, he comprehends very ill his own Interest, to refuse the most certain means that conduce thereto, when they are honourable ; and I

see

see no reason why he who knows how to serve a Prince in his Cabinet with his Pen, should not serve him honourably with his Sword against his Enemies.

I have formerly said, that there is no Obligation incumbent on a Gentleman to render himself learned, if he designs to follow the War: But I have ever recourse to the General Thesis which I establish'd, that every one ought to know his own inclination and natural disposition. This would render a person unworthy of the benefits of Nature, not to improve a good Wit; the love of learning, which she inspires into him, is a sign that being not able to prevail against Destiny nor the Laws which deprive him of worldly Goods, she has reserv'd for his Portion, Worth and the Sciences. It is his duty to advantage himself by this Present, which he ought so much the less to neglect, as it is impossible to obtain it without her succour: 'Tis she that carries the Flambeau before him, when he searches to discover obscure and difficult matters; 'tis she that makes

K 3

him

him admired in the Pulpit; 'tis she that makes him prevail in Councils; 'tis she that sweetens his Manners, and rendering him amiable to all the World, raises him from the dust to exalt him above other men.

It would most certainly be a very judicious and advantageous Law, not to permit any to the study of the Arts and Sciences, but such as Nature has disposed thereto. There is no fear, that by the retrenching of Scholars, the number of the Learned would be diminished. This promiscuous throng of all sorts of People, who flock to the gates of Colledges, and who loyter under Tutors, scarce produces one accomplisht and understanding Person among a thousand Students. That which they learn, serves only to render them importunate, and make them enterprise designs above their forces; they perswade themselves that all the Truths of Philosophy are shut up in their Note-book: and the dulness of their brains not being able to conceive any objection, they believe that they have attain'd to the utmost perfection.

on of Knowledge; because they see nothing but with the eyes of their Tutor, and Nature seems not to have given any other faculty to their friends but Memory. We daily observe, that there is nothing more hurtful than this sort of People, who doubt of things, and do not understand them. 'Tis from them, that so many Heresies have infected Religion, and so many Scruples have troubled the best Consciences; 'tis from them, proceeded those rash judgements which fill'd the world with Libertines.

*Necque enim
nata sunt
hereses, ni-
si dum scri-
pturae bona
intelligun-
tur non bene.*
Aug.

I remember, that I once heard it asserted before a Great and Wise Prince, that there was never any worse Policie, than that of Francis the First; who not being contented with having acquired the Renown of a Valiant Prince, thought that his Glory would be imperfect, if Posterity should not one day publish that he had also been the Father of the Learned, and the Restorer of Learning. This Passion caus'd him to erect more Colledges in his Dominions, and in divers places establish

Conveniencies for Scholars. But this Prince did not perceive that he procured to himself a certain Evil, in seeking an uncertain good: He thought by this establishment to people *France* with Learned men, but he made very few thereby; but infected it with an infinite number of Persons unuseful to the Commonwealth. I mean to say, that he filled the Bar with Pettifoggers and Lawyers, the Cities with impertinent idle Fellows, and the Cloysters with lazy Monks. In the mean time, he neither extended the Doctrine nor augmented Piety in his Kingdom; but diminished the number of Souldiers, of Merchants, of Labourers, and of Mechanicks, from whom the State hath its Defence, its Riches, its Food and Manufactures. I cannot forbear admiring the Policy of the Turks, which I finde as prudent, as their Religion ridiculous. It is not out of sottishness, that they banished Learning out of *Greece*, which was heretofore the great Nurse of the Muses, when they subdued its Inhabitants, and rendered them tributary

rary to their Empire: Their Conduct is too discreet, to impute to them that Barbarism; of which the World accuses them, and which they seem to affect. They understood more judiciously than we, the value of the Sciences, when they rendred them not so common; and to conclude impartially, they have done them far less injury by restraining them to a small number of Ingenious persons, than we in prostituting them to all sorts of men. They considered, that as too great a quantity of Flambo's in a Salle filled with people, offends them by their heat and smoak; so a vast number of Scholars might very much prejudice the State, by thinking to instruct their Country-men. Thus they have not renounced the Lights of the Arts and Sciences, but have moderated the number of Students; and 'tis in this particular chiefly, that I admire their Judgement, that they follow Nature as a Sovereign Mistress in the instruction of their Children; they constitute Judges of their inclinations to this or that Profession, and according

to their natural dispositions they are encouraged and employ'd.

CHAP. XV.

That a learned Gentleman has the choice of all Professions; and the Knowledge of the World is very requisite for him.

AMong the advantages which an ingenious person draws from his Studies, I esteem not this the least, that he has his choice of all professions: If Fortune runs from him in the War, he will overtake her in Peace. There is nothing more required of him than application, to excel all others in that which he undertakes: If he will be a Souldier, he will be more brave than the *Brutish*, who are determin'd onely by the heat and impetuosity of their Blood, which deprives them of the sense of the Danger: But as by Nature, so he is also dispos'd thereto by his Reason, which

which represents to him the Perils such as they are, perswading him to be resolute and undaunted, and that Death is not an evil, but the end of all evils, and the consummation of our Repose.

If he should seek preferment by the Gown, he is there as in his Center; 'tis here his minde exerts its faculties with pleasure, and makes itself known by private conversations, by publike actions, and by his Writings. I could extend much farther his advantages, if I should pursue the Idea which I have thereof; but I shall conclude with this last, which I esteem above all others, viz. That he may be Master of his own Liberty; that he may gain Reputation and Wealth without dependance and subjection; and he has no need of his address, but to insinuate himself into the favour of the Prince, when he shall once have obtained the approbation of the people. It is true, that the sublime Sciences are not made to be slaves; and it is not reasonable, that such as have right to instruct us as Masters, should obey us as inferiours.

seriours. Their price and their lulture are so great, that they supply the defect of Riches, and even the obscurity of Birth. They have often plac'd men of a low extraction above the Lillies in Parliaments, in Episcopal seats, in the Conclave of Cardinals, and even in St. Peter's Chair. It seems that they alone joyned with Piety, have been in all Ages required for the creating of great Prelates and Ministers of State: And does not the Holy Scripture introduce *Melchisedeck* the high Priest without any genealogie, or mention of his Parents? although this was accounted the chiefest dignity among the people of *Israel*? to learn us, that the Sacred dignities of the Church ought to be the Portions of the Learned and the Pious.

But I do not perceive that I write unprofitably, when I address myself onely to extraordinary Wits, and that my Counsels will be condemned by them of vanity and imprudence, seeing they have Lights which Eclipse mine, and that I should be more discreet to ask their advice, than

than to give them mine. This would indeed be feared, if I had a designe to instruct them ; but I speak to young men, who have as yet onely natural dispositions to do well, and are not determined in the election of their applications. I here make them a draught of the beauty of the Sciences ; I shew them that they are ordinarily accompanied with Esteem, with Glory, and with Fortune, when they are managed by a discreet Person.

It is not sufficient to be a great proficient in the learning of the University : there is another Science, which instructs us to make use thereof ; which is a Traveller that goes from house to house, speaks neither Greek nor Latine, and yet teaches us how we should make use of those two Languages : we finde it in Palaces, we meet with it among Princes and great Lords ; it intrudes into Ladies Bed-chambers ; it takes delight in the society of Souldiers, and contemns not Merchants, Artists, or Mechanicks : 'tis that men commonly call the knowledge of the World,
whole

*ut fuerit
melius non
dedicisse
sibi.*

whose guide is Prudence, and Tutors are conversations and experience of affairs. It renders the same office to the other Sciences, that a Lapidary does to unpolisht Diamonds, who by his art gives them their beauty, lustre and estimation: And truly, can there be any thing more impertinent than a man of St. James's quarter, who never saw the *Louvre*, but from the other side of the *Seine*? To what purpose do his Greek and Latine serve, but to render him ridiculous among accomplisht persons, and make them profess that he is more ignorant in the knowledge of the World, than the most stupid are in that of the University? The Colledge gives us the first notions of things; it heaps together Materials for the structure of a beautiful Palace: but 'tis the knowledge of the World, which teaches us the Architecture, which shews us the order and connexion of all the parts; which makes us appear accomplisht, without affecting the vanity of being accounted Learned; which polishes our discourse and our Manners, which renders us discreet

in

in our conversations, and agreeable to the whole World. Without it Learning becomes barbarous and displeasing, and 'tis the reason why persons of a mean extraction, to whom Nature has given Wit, and the University Learning, finde it so difficult a matter to get their Bread: they almost ever appear such as they are; because they receiving a tincture from the filth of their education, which having no resemblance with that of persons of Quality, cannot conceal their natural difference. The greatest art to purge a Gentleman of this Intection, is to bring him forth early into the World, to prescribe him select discourses, to oblige him to make his Court to persons of Quality, to make him observe all the Punctilio's of a gentile and courteous deportment; to give him a certain boldness in all his actions, without impudence or affectation; to render him civil without debasing himself, and complaisant without flattering others; to enjoin him the conversation of Ladies, and permit him to carry on some intrigues with them.

them. Truly, the most prudent and learned receive oftentimes very useful Lessons from the ignorant of this Sex. It seems that Nature created it not onely for our delight, but also to give us Rules whereby we might become more agreeable. Beauty has a certain efficacious power, whereby it renders us wise and discreet, as much by hazard as by any result of our Reason: And as that has right to charm us, so we suppose that we have the same to please it; and not being able to satisfie our selves without the fruition thereof, we most fervently embrace all the means that may render us amiable. This Passion instructs us much better than Rhetorick, the art of perswading, and discovers to us all the graces of Eloquence: It compares our actions, it regulates our Steps, it makes us gentile, it quickens our Fancy, it polishes and awakens our Wit, and it is very profitable, when it runs not into excels; it is like to that liquor which exhilarates the better sort, but intoxicates the Rabble. Therefore I do not permit it to any but
good

good Wits, who take it as a means to perfect themselves in the knowledge of the World, and not thereby to become Vicious. The most excellent things are corrupted by a bad use; 'tis in our power not to render our selves faulty by our moderation. Our Condition would be worse than that of the Beasts, if we should abstain from every thing, that carries danger along with it: The Fire which warms us, may also Burn us: the Air which we Breath, may be Infected: and the Wine which comforts and nourishes us, may in like manner make us Drunk: And from hence would it be reasonable to conclude, that we ought to be deprived of the use of Fire, Air, and Wine? It's the same with our Passions as with our Arms, they serve for our defence, when they obey us; but they have a contrary effect, when they pass into the hands of our Enemies. We represent them as Monsters, for want of knowing them; their force proceeds from the weakness of our Reason: let us give it leisure to examine them thoroughly, it will easily

easily subject them; 'Tis then that it will appoint them to good uses, and that Love it self, as dangerous as it is, will cease to be hurtful: The most Renowned Antient and Modern Captains have found out a way of adjusting this with their Employments; they have accounted it onely a slight Barricado, which could not put a stop to the success of their Enterprizes, nor to the progress of their Glory. The Learned have pursued it as the Soul of Nature, the Bond of civil society, and the Father of Pleasure and Peace. The Devout have made it a necessary Vertue, and the principle of Charity, which unites them with their Neighbour. And for my part, I propound it as a light, which heating the Heart, enlightens the Minde to discover the Excellencies of this Knowledge of the World, which I esteem so necessary for an accomplisht Person.

CHAP. XVI.

That Conferences are more profitable than the Reading of Books.

Diogenes the Cynick, being one day at Dinner, and seeing *Aristippus* pass by his Tub, said to him; *Aristippus*, if you could content your self with Bread and Garlike as I do, you would not be the King of *Syracuse's* Slave. And you (replied the Courtier) if you knew how to live with Princes, would not make so bad cheer. It is true, that this Morose and Pedantick Philosophy is not design'd for Gentlemen; they are born to be sociable, and ought to understand all the Maximes of the World. Complaisant humours, assisted with this practical knowledge, gain and ravish the friendship of all people; because they know how to set forth gracefully and pertinently the Talents of Nature, and the advantages of the Sciences, which they have acquired.

I say moreover, that it has often made accomplisht persons, without the assistance of Learning. The World is a great Book, which instructs us continually; Conversations are living Studies, which are not at all inferiour to Books: Good Conferences are like Flints, which from a cold and dark heap, produce heat and light, if men strike them one against another. The familiar Discourses of two or three good Wits, may be more advantageous to us, than the empty disputations of all the Pedants of the Universities together; they vent more Matter in one day, than we read in a Library in three. The action and air of the Countenance have certain Charms, which have a great influence on our minds; for every one confesses that an Oration spoken by a good Orator, appears great and lofty, although it be pen'd in common terms, and compounded of ordinary conceptions: I must acknowledge, that a Person once caus'd me to admire his Verses, when he recited them in a good tone; but giving me them to read, very
much

much diminish'd the esteem I had for them : and there is great probability, that the reason of this alteration proceeded from the harmony which was then wanting. Although our Senses are distinct and separate, there is continually a great correspondence between them, that from one the Image of the Object passes insensibly into another : The Ear receives the sound, and the Idea's which it conveys to our imagination, have so great relation with the Order which our judgement frames in our thoughts, that it is even surpriz'd by this conformity, because it has no time to digest that impression which is made by this harmony. We should not look upon as strange, this effect of good Orations and agreeable Conferences, if we call to minde that of Musical instruments touch'd by the hands of an exquisite Master : There are Tunes which inspire sadness, and sweetly incline our Souls to languish ; there are Airs which rejoyce and make our Hearts merry, and pleasingly compel our Feet to dance to their time. They say, that *Alexander* one day

day excited by the musick of a Harp, took Arms, and plaid the part of a Common Souldier; and we daily see that the sound of Drums and Trumpets animates us to engage our Enemies.

David himself charm'd the contorsions of the Evil Spirit in the body of his Father-in-law by the sweetness of his Harmony. Without doubt, the Voice perswades and instructs much more than Reading; the one is accompani'd with certain Spirits which we may call Living, and the other is nothing but the Pourtraicture of the thoughts of a dead Person: So in like manner we are more sensibly concern'd at the occurrence of Affairs, than at the relation that is made us thereof. A man who has Travelled and been long Voyages, understands much better the situation of Places, than he who has learnt them only by Maps and Sea-charts: And we cannot but acknowledge that an Old Souldier, who has seen many Sieges, Storms and Battels, understands the War better, than one who is instructed only

only by Books. A Great Lawyer well read in the *Institutions* and *Digests*, is not always a good Counsellor : I would sooner take the advice of an Advocate well versed in Affairs, and who is grown hoary in the Palace. Physick it self with all its Aphorisms is very dangerous in the brain of a young Doctor; it is not enough that he has a perfect knowledge of *Galen* and *Hippocrates*, if he has had no experience in Diseases, whereby he might understand to administer the Remedies which his Science teaches him. The Theory of things is always uncertain, if it be not reduc'd into practice : I affirm the same of all other Professions. A Gentleman born for the Court and for the War, will never become a Souldier by Books, nor a Courtier in the Country. The World, which lends us its Elements to form our existence, attributes to it self likewise the faculty of rendring us accomplisht. This knowledge is nothing else but the Practice and Experience which we make of the different professions of a Civil Life : for
as

as they have their distinctions, they have also their Rules and their Manners. The diversity we meet with not onely among Nations, but in Cities, between several Orders and Professions, is a most wonderful thing. You will say, that Nature delights to truckle under Custome. The humours of a Gentleman are altogether different from those of a Merchant; their Civilities, their Compliments, their forms of Writing, have no resemblance; and among the Nobility it self, those of the Court, have quite another air from those of the Country. We ought to know all these varieties, but addict our selves wholly to that of our Profession. Citizens Gallantry would make but a little progress in obtaining the favours of a Court-Lady: So to take it in a right sense, that which we call a very accomplished Gentleman, is one of the most perfect works of Nature and Art. Of Nature, because it is requisite that she gives him a good shape, a good meen, an inclination to generous Actions, and an honest ambition.

tion. 'Tis upon this Foundation that Art labours to accomplish so beautiful a structure, in polishing his Minde by the knowledge of the Arts and Sciences, and his deportment by the Exercises of his Body. For to succeed happily herein, we must begin betimes; 'tis a great Enterprize, tedious and difficult, which deserves all our application.

CHAP. XVII.

That we ought to avoid the Company of the Debauched and Ignorant.

ALas, how dangerous is it for a Gentleman to mistake himself in the choice of his ordinary Conversations? and with what circumspection ought he to avoid Debauch'd and Sottrish Company! This is a point of that importance, that from it depends the whole course of his manners, and of his Life. The frequenting with wicked men, brings us acquainted with Vice, and makes

*Nemo fit re-
pentē malus.*

*Principiis
obsta, serō
medicina
paratur,
Cum mala
per longas
invaluerit
moras. Ov.*

us behold it without any emotion; by degrees we begin to act it with some pleasure; time breeds in us a habit, and the habit will at last be converted into a necessity. St. *Au-
stin* admirably well expresses the effi-
cacy of this Custom, in saying, that
it is as a Nail driven into a Post with
a Hammer; after the first and second
stroak, we may draw it out with
very little difficulty; but when it
is once driven up to the Head, the
Pincers not being able to take any
hold, it cannot be drawn out but
by the destruction of the Wood it
felt. Debauchery has certain Charms
which insinuate themselves most plea-
singly into a young man's minde:
'Tis a Thief which breaks into Hou-
ses, when the Masters are asleep; it
comes to us with a smiling Counte-
nance, it is always bedeckt with the
Ornaments of the pleasure which it
proposes to us; it enters into our
Hearts to seduce our Sentiments;
it guides us to the brink of a Precipice
in a most delicious way strown with
Flowers, and it embraces us & takes us
about the Neck onely to Strangle us.

As

As it is a mortal Enemy to Vertue, it always turns its back upon the path to Fortune; from the time that it seizeth on a man, it governs him as it pleases. Vices and wicked habits are Chains which Fetter him: He sees the occasions of gaining his Master's favour pass by, through the Windows of a Bawdy-house or Tavern, where Sloth detains him, or Letchery unmans him, and keeps him from doing his duty: This is indeed a dangerous Rock, where Youth is oftentimes Shipwrack. I have known some, that prosperity has pursued through all places, and from whom Fortune seemed never able to gain their consent, onely to Elevate them. These perceive too late, that Time is Bald behind, when they are reduced to Poverty and Want; and if Age kindles in them a spark of Reason, they endeavour then, but in vain, to recal and overtake him. These are bad players at Tennis, who are forc'd to run after their Ball: And as they are not accustomed to Labour or Subjection, being abandoned by their Friends,



and destitute of a substance, they from Luxury and Debauchery run into the most extreme Wickedness. Then they quit the Court, and instead of doing duty at the Prince's Palace, they take up their station on some High-way. They are never without Almanacks to know the Country-Fayres and Marts. These are a sort of Merchants who sell all, and buy nothing; and in the end their Destiny, or rather their Conduct, prepares for them a Fortune at the end of a Gibbet, or upon a Scaffold.

I protest, the frequenting the company of Fools is not so dangerous, and does not cause a man to make such dreadful Lapses; but 'tis a Barricado which always blocks up the way to Fortune. All agree, that no man can Accomplish himself with them: Folly is no good Tutor to teach us Wisdom: Neither can I conceive what bond of Friendship an Ingenious man can make with a Fool; all their qualities are so different, that they cannot be supposed to be reconciled together. I think there

there need not many arguments to dissuade a Prudent person from being concern'd with such a one; I can scarce believe that he is able to endure him. When any one is taken with our Conversation, and Courts our Friendship, 'tis a great argument without doubt that he is much of the same Sentiments and opinion. Nature has not created Heterogeneous Bodies to be United; she is a Mistress that inspires Passions and inclinations more prevalent than our Reason. A Fool is fit for nothing but to divert an Ingenious person sometimes; he may make a pastime of him, but not a Friend. I could say, that he would serve very well to be cullied, if I would adhere to the opinion of many who believe, that men of parts ought to be maintain'd at his Expence. But this Maxime comes not within my precepts, as being contrary to Honesty: I had rather that men should avoid his Company, than cheat him. Injustice is upon all accounts Injustice: his weakness ought to move us to compassion, and his Folly should nei-

ther dismount our Wisdome, nor violate our own Integrity. But let us pass him by, forasmuch as he cannot instruct us in that which remains to be known of the knowledge of the world.

CHAP. XVIII.

Whether a Private Gentleman may play at Games of Hazard, and upon what account.

GAMES of Hazard are a Recreation, or rather a kinde of Commerce among men; from whence arises a Problem, which well deserves to be illustrated. Such as follow a severe Vertue, banish them as Vicious, and will not permit Youth to use them. They consider them as a violent passion which domineers Tyrannically over the Minde, and filling our Heads with empty hopes, oftentimes brings us to the Hospital. 'Tis this which causes Shipracks on the

the main Land, which frustrates our designs, by depriving us of the means of executing them; which renders us chargeable, and beholding to our Friends; and which causes our Company to be avoided, as importunate and unprofitable. There is nothing more easie, than to make it appear deformed and villainous when we paint it on the worst side: 'Tis a *Protein* which receives diverse forms, and a *Cameleon* which often changes its Colours. But if we compare its advantages together with its defects, examining it in its whole, as well as in its parts, it will not be impossible to evince, that it may be more profitable than hurtful, if we observe circumstances which are necessary therein.

I affirm, that Gaming is as dangerous to a person of Quality, as it is advantageous to a private Gentleman: the one hazards very much, because he is Rich; the other hazards but little, because he is not so; and yet a Private person may hope for as much from the fortune of Play, as the greatest Lord: So that what I

L4. shall

shall hereafter say as to this particular, concerns onely private Gentlemen: I have always esteemed the love of Gaming to be a gift of Nature, of which I have acknowledged the benefit: my opinion is not to be suspected in this matter; forasmuch as she has given me no inclination to it, therefore I speak thereof as a disinterest'd person, and without Passion. I lay this for a foundation, that we should naturally delight therein; for without such a Disposition, we shall never be other than Cullies. The Exercises of the Body are a great accomplishment, but very improper to win Money withal: our known address is obliged to give others such odds, as render the parties so equal, that it seems unuseful to our good success. I intend to speak onely of Cards and Dice, which require our study and our application. First of all, we ought to know all the advantage which the most subtile Cheats have by their slight of hand, and afterwards understand the make of all sorts of Dice, and the Cut and marks of Cards. Then so soon as

we

we have gathered together a considerable Stock of Money, let us get into the greatest Gaming-houses, and hold for a Maxime always to attaque the best Purfes. I have heard a wise Gamester, who had won a very considerable Estate, profess, that for to reduce Gaming into an Art, he had found out no other secret, than to make himself Master of his Passion, and to propole to himself this Exercise as a Trade of gaining Money, by discreetly managing his fortunate and unfortunate hours, without being transported or dejected: His reason was, that Chance being the Soul of Gaming, it would not be Chance, if it did not oftentimes change; that every thing has its continuance, which although unknown to us, does yet come within the reach of the Rules of our Prudence. Your good Fortune does vex and trouble him that looses against you: Venture at whatsoever he sets you, so long as you can answer it out of his Stock: the more he looses, the less he will be capable of managing his bad Fortune; Passion precipitates

*Grata super-
veniet, quæ
non spera-
bitur hora.*

pitates him into a blindness, of which you ought to take an advantage; and if Fortune runs against you, give her time to spit out her Venome, and do not set very much at once: propound to your self a sum to lose, without hazarding any more; divide your Stock, to re-unite your Fortune, and your last piece will bring back all your others, if you be engaged with passionate Gamesters. We seldom see a Gamester want Money; as he looses it with care, so he regains it with little trouble: There is a certain Charity among them, which does not permit them to desert one another in distress. Although they have but three Dice for their whole Estate, and can give no other security but Fortune; yet they will be sooner entrusted with a considerable sum of Money, than an honest Merchant. Moreover, this Gaming gives private Gentlemen admittance into the best Companies, and from thence an accomplished person may draw notable advantages, if he can manage his affairs discreetly. It has also this quality peculiar to it self, that for
the

the time it lasts, it makes all men equal; and every man has a right to dispute his own interest, without giving place in any thing to the most honourable. I know some, who have no other Revenue, but three Dice and a Pack of Cards, who maintain themselves in greater splendour, than Country-Lords do by their vast and rich Mannours: But to arrive to this point, a long habit, and an exact knowledge of Gaming is required. If these Maximes do not always produce their effects, however they are conformable to Reason. Cheating is somewhat infamous, and unworthy of a Gentleman, and is not to be endured by any gallant men. A Gentleman of my acquaintance discoursed one day very pleasantly with a Monk; to whom he confessed, that when he dealt at Piquet, he could Shuffle four Aces, or four Kings into the Stock, and that this trick had often succeeded very well. The good Father told him, that he was obliged to restore all the Money which he had won after this manner. The Gentleman

main-

maintain'd the contrary, alledging this for his reason; that it was not more unjust to Shuffle the Cards well, than to play them well; and that his end that Shuffles, being to give himself a good game, and to break that of his Antagonist, he believed, that it ought not to trouble his Conscience if he gave himself a quatorze of Aces after the above-mentioned manner.

After all, Cheating at play is very dangerous; it causes so many unhappy accidents to befall the Authors thereof, that it ought always to be avoided. I advise a man who understands and loves Play, to venture his Money; as he has but little to loose, he will not hazard any great matter, and possibly may win much: but I would, as I have said before, that he should be able to contain himself, and not be Transported; that he should make this a Science, and not a Passion; that he may look upon his loss with moderation, and prudently husband his profits and Advantages. That which I assert is a great proof of Wisdom, that is
seldom

seldom met withal; and seeing the practise thereof is very difficult, many passionate men have prohibited Gaming, because it produced contrary effects in the greatest part of our mindes, wherein fury and a haughty humour are not capable of that reservedness, which should render it profitable to us, if we could but attain to it by the assistance of our Reason.

I speak freely my opinion in all things after I have examined them; because our Conduct is properly our own, and every one can perceive, whether he is capable of what I propound to him. I write neither for the Ignorant nor for the Obstinate: let the Wilful take their own course, if they will not follow their Guide. Reason carries us safe by many Rocks and Precipices; but yet it cannot hinder them from being; and it would be a great folly not to dare to pass over a Bridge, because we might be Drowned if we should fall over it. We finde no propositions, but what may be probably defended both ways: It behooves us therefore

to follow that which seems the most reasonable, and the most agreeable to our humour. For my part, I approve of Gaming in another, although I practise it very little my self, because it does not divert me in the least: I have this natural defect with many other, which the result of my Reason cannot correct. 'Tis Nature's office to give us inclinations to Things, and to make us expert in their practise.

CHAP. XIX.

Whether the Knowledge and Exercise of Hunting contribute to the making of a Fortune.

Hunting is a very Innocent and Gentile Exercise; but it seldom contributes to the Fortune of a Gentleman, unless it be in the retinue of the King or some great Prince, who delights very much in this Recreation. It is very good not

to be altogether ignorant of it, and very dangerous to addict himself wholly to it. The best Hunts-men in the world could never boast of making a Fortune; 'tis not upon this Scent their dogs open; and though they can never give her a turn, they are resolv'd to chace her, and not to hunt in sight. They who excessively love the Woods and solitary places, do not take the least delight in the Society of Ingenious persons: yet as every Childe is enamoured of his own Baby, the greatest part of the Country Nobility believe, that the quality of Hunting is as essentially necessary to a Gentleman, as that of Witty and Valiant. For, to define an accomplisht and gallant man, they will tell you, that he keeps Dogs, and Hunting-Horses, and goes every day a Courting. They are not aware, that they define themselves, either what they really are, or what they would be accounted; and as their minde is wholly occupied with this Passion, they perswade themselves, that it ought to reign over all; and that it alone has the privi-

priviledge of compoling a gallant and an accomplisht person.

If my deligne was to write of the difference of Pleasures, I would not place this in the lowest rank: undoubtedly It has certain Charms, and ought to be so much the rather permitted, because it is exempted from those Vices, which ordinarily accompany other Recreation. I acknowledge, that it is purely Innocent; that it makes mens Bodies more agile; and when moderately used, it contributes very much to the Health. But my endeavours are to Conduct a Gentleman in the path of Fortune, and I do not see how this can be the safest or the best to be kept.

CHAP.

CHAP. XX.

That the Treasurers are the most profitable Masters.

I Will now conclude with the last way, which is that which Yeomen commonly take, and which we desert, although it be the Smoothest, the Shortest, and the most Infalible of all: 'Tis the Retinue of the Treasurers, and the Employments which depend on their Charges. The daily experience which we have of their extreme Wealth, compels me to approve of the usefulness of this Counsel. It seems as if Fortune had no reverse for them; and being elevated above her Wheel, they have nothing else to do, but load it with Gold, to hinder it from turning: I may safely say, that she becomes their Slave; and the respect which she bears them, passes even to the least of their Commissioners. Their Houses resemble Great Lakes, which traversing through the more fertile grounds, receive all the Waters of the Mountains.

tains and the neighbouring Plains. For to render himself well-qualified for these Employes, there is, neither Learning, nor an extraordinary Wit required; diligence is the most necessary qualification: But such as the necessity of their affairs, or the desire of raising their Fortunes, does cause to resolve to seek such Services, they must forget the glory of their Extraction, and trample Gallantry under their Feet; they must as the younger Brothers of *Bretagne* let their Nobility ly dormant, and not be too inquisitive or curious to inform themselves of the Extraction or parts of their Masters, from whom they expect their advancement. Poverty is a Monster, which is to be vanquisht with all sorts of Weapons; it is dangerous to suffer her to be too long engaged with Generosity; if that should triumph over her, it would but obtain a Victory full of regret and Melancholy: let them then keep this sooth glory silent, which holds the Reigns so straight, that they cannot stoop to a Man, whom Fortune has raised; let them rather think,

think, that they have an advantage by approaching to him; let them consider, that a Diamond does not loose its value when it is set in Steel; and that the Sun, as glorious as it is, sometimes suffers Eclipses: let them also take a great care not to confound Glory and Vanity together; the one is the recompence of Vertue, the other is an effect of our Folly. If Nature has made one a Gentleman, and if the Laws of his Country, or some other mishap has rendred him poor; let him thank Heaven for his Extraction, and endeavour to remedy the unhappines of his Fortune: let him know, that Life without Wealth is a tedious and insupportable affliction; that the yolk of Poverty is heavier than that of a Treasurer; and that if he be ingenious, he may become as great a Lord as his Master: Then he shall revive his Quality, and from obscure and hidden as it was in the Country, he shall render it glorious and Triumphant in the midst of the Better sort; let him not fear the reproach of having been Clerk or Commissioner.

*ut quisq;
Fortuna
nititur, ita
præcellet,
atq; exinde
sapere illum
discimus.*

sioner, when they shall see him seated in the Privy Council. His Birth will wipe out all the blemishes of his Servitude. 'Tis not in the War only that men mount to higher Offices from the Inferiour: The Law and the Treasury have also their degrees, through which he must pass, for to render himself capable of the greater Employes. The Art is to behave himself discreetly, and the greatest happiness is to arrive at them by the way of Honour, Prudence, and Honesty.

CHAP. XXI.

*Whether the Rules of Prudence
are sufficient to render us
happy.*

BUT in conclusion, do all these Observations, which follow so exactly the Rules of Reason, and the Maximes of Experience, infallibly produce the effects, at which we aim? Will our Honesty and Sufficiency,

ency, once known to the World, stop the mouths of the Envious, and frustrate the Machinations of our Enemies? Will the Princes whom we have served, do us that Justice which our Services have merited at their hands? And will the tedious Travels wherein we have withered the Flower of our Age, be recompenced with that good Fortune, which was the motive of our cares, and the object of our Hopes? Will our Prudence in the choice of our Masters, our Foresight in our Enterprizes, and our Conduct in our Actions, render our Life happy, either by the pleasing Charms of Liberty, to which our acquired Wealth shall restore us, or by the sweetness of our Servitude continued under a Master who will love us as his Children, and treat us as his Friends? At last, are there any Precepts in Morality sufficient to defend us against bad Fortune, and to Espouse us to Prosperity? The Question is good, and worthy of the curiosity of an accomplished person.

If

If you consult with Philosophy, she will tell you that she knows not the future, and that the Knowledge of things pre-supposes their formal existence. If you demand it of Experience, she will inform you, that the same cause may produce different effects; that she has seen such variety of things, that she knows nothing certain but uncertainty it self. And if you ask Reason, she will answer you, that she concerns her self only to instruct men, and not to regulate the events of things. Those who guide Travellers cannot assure them that they shall not meet with Thieves, that their Horses shall neither stumble nor fall, that the Winds shall be favourable, and the Weather fair: Their Function is to shew them the best and directest way, but not to secure them from the insults of Robbers, or the injuries of the Weather. Humane Prudence has too weak a sight to penetrate into general and particular Causes; notwithstanding they are all determined, and admit of nothing that is Fortuitous; yet their infinite number

ber surpasses our knowledge and capacity. Poor *Æschylus*, whom the Stars threatned with a fall, that should crush him to death under its weight, got but little by living in the open Fields, having no other Canopy but Heaven; an Eagle kill'd him by a great Tortoise, which it let fall upon the Bald Head of this unhappy Philosopher. Men will say, that this was an effect of his bad Fortune, if they follow Vulgar opinions; but if they examine the thing better, they will judge quite otherwise. *Æschylus* had reason to leave the abode of covered places, seeing he knew, that a House or a Tree might sooner fall upon his Head, than the Heavens, of which he had made choice for a Covering. These neighbouring Causes offered themselves to his Sense, his Reason found out a probable remedy to prevent them; but he did not divine that an Eagle should mistake his Bald Pace for a Stone, upon which she would let fall a Tortoise, to break the Shell, that she might feed on the Animal which it enclosed. The one and the other made

made a determined action: *Æschylus*'s end was to avoid the fall of Houses and Trees; the Eagle's, to break the Shell of the Tortoise: the Accident which happened, proceeded from the ignorance of *Æschylus*, who foresaw not the flight of the Eagle; and from the mistake of the Eagle, which took the Head of the Philosopher for a Rock.

The *Pyrronians* banisht all cares and Prudence from the Conduct of Man's Life; they believed that they ought not to turn out of the Road when they met either a Cart or a Horse, because they were perswaded, that every thing was determined; that the causes necessarily produced their effects; and that our Knowledge, uncertain as it is, was not capable of discovering them, for to avoid them: Moreover, they thought they should offend Providence, by presuming to prevent or alter her Eternal Decrees.

But alas, how weak is our Reason in every thing, and how difficult is it to establish one sound opinion? These poor people were not sensible, that

that their Principles destroyed themselves, when they neither affirmed nor judged of any thing, and that their Philosophy was founded upon a manifest contradiction.

They would affirm nothing, and yet the foundation of their Science was an affirmative, *viz.* All things are uncertain to our knowledge, and consequently there's no Science in the Mindes of men. To this may be answered, If all things are uncertain, there is somewhat certain to our knowledge; forasmuch as this uncertainty is infallible. You affirm something in saying, that every thing is uncertain; and from hence I conclude, that your Science is false in its Principles.

M

CHA

C H A P. XXII.

Of the Vanity of Judicial Astrology : Of the Folly of Men : And that Honesty really makes our Fortune.

L Et us rather say, that all things are certain, but our Senses are deceitful, because we are not perfect : notwithstanding this, our Ignorance would know every thing ; it is not contented to examine the operations of Nature, and to rake in her Secrets ; it would also pry into future things, which have no being : it imagines to read in the Constellations as in a large Book, every thing that shall come to pass here below ; and figuring to it self admirable rencounters from the Aspects and Conjunctions of the Planets, it draws from thence consequences as remote from Truth, as the Stars themselves are from the Earth. I confess I have ever esteemed this Science vain and ridiculous : for indeed, it must either be true or false ; if true, that which it

*Quod stat
ante pedes
nemo spe-
tat, cœli
scrutantur
plagas. Ci-
cero.*

it predicts is infallible, and inevitable, and consequently unuseful to be foreknown: For what will it advantage me to understand the Evil that shall happen to me, if it is not in my power to prevent it? and what will it benefit an unhappy man to be advertised that he shall loose his Head by the hands of a Hangman, but onely burthen his Soul with grief and disquiet, becoming miserable twenty years before he ought to be? And if Prosperity and happiness shall be my lot, what necessity is there that I should entertain with care and anxiety this hope, which will at last infallibly make me happy? But if it is false, as it may easily be evinced to be; would not a man of Sense be blamed, to apply his minde to, and loose his time in the Study thereof? It ought to be the occupation of a Shallow brain that feeds himself with Chimerical Fancies, or of an Impostor who makes a mystery of every thing, which he understands not, for to deceive Women and Credulous people.

*Ne utile
quidem est
scire quod
futurum sit,
miserum enim est
nihil profici-
entem angere.*
Cicero.

Folly is certainly a Malady, which

*Stultorum
infinitus
numerus.
Ecclesiast.
Stultorum
plena sunt
omnia. Ci-
cero.*

has many different Symptomes; it reigns so Universally, that I admire for what cause the Antients have not Dedicated Temples to her as well as to Fortune. If we should make reflexions on our Prudence, and on our most discreet Conduct, we could not but acknowledge, that the most clear and sound Reason is oftentimes subject to strange Convulsions. The most true cause of our Extravagancies is, that the Object which should terminate our desires, is seldom fixt and determined. *Pyrrhus* making one day great preparations to invade *Italy*, *Cineus* the Philosopher askt him what he designed to do, when he should have subdued the *Romans*? He answered, I will then pass with my Army into *Sicily*. And whither then, replied the Philosopher? I will, said the King, if Fortune favours me, carry my Arms into *Africa*, and make my self Lord of *Carthage* and *Lybia*. And if you should be Victorious, replied *Cineus*, what will you then do? I will, answered the King, resolve on some greater Exploits & Enterprizes. And

And at last, (said the Philosopher) what shall be the end of your toils and labour? Repose, repli'd the King. Then the Philosopher exclaim'd; Oh Prince, enjoy it from this instant; to what purpose will you make such vast Projects, to conquer that which you have already under your command? Can your ambition be reconcil'd with Prudence; to deprive your self, out of a gayety of humour, of that pleasure which you perfectly enjoy without stirring from your Palace, to engage your self in the most extreme perils for an uncertain Victory, and most inevitable Evils? Men might have said as much to *Charlemagne*, to *Francis the First*; to *Charles the Fifth*, and to the King of *Sweden*. A Prince by extending his Dominions, increases the sound of his Name, and contributes nothing to his repose; but on the contrary, multiplies his cares and troubles by creating to himself new Enemies. Nevertheless, the World admires the Conquerours: there is no Divinity so reverenc'd, as the Valour of these illustrious Robbers, who sacrifice the

wealth, life, and liberty of men to their ambition. Men fear their arms whilst they live; when dead, they praise them, nay sometimes they are canoniz'd. Never was any thing so unreasonable, but it found abettors. A famous Orator of *Athens* spent his life in making a Panegyrick of the third Age. Poverty bereaves the whole World of its repose, and Riches ravish it from *Anacreon*, in such manner, that he return'd again to *Polycrates* Tyrant of *Samos*, the ten thousand Ducats which he had presented him, because they disturb'd his sleep. As every one has his peculiar Sense, so every one has his peculiar Folly; they follow their temperament in this, as in all other things. There is great Probability, that *Democritus* was of a Sanguine Complexion, *Heracitus* of a Melancholick. The one made the principle of his Philosophy to deride the World, and to make all serious things ridiculous; the other establisht his upon Lamentations and Tears: perhaps a third person would have been more reasonable as less-interested. There are few.

Alter ridebat quoties a limine moverat unum Protuleratque pedem, flebat contrarius alter.

few States governed by the same Policy ; they tend all to the same end, by divers ways. Religion it self, as holy as it is, could never Universally be the same in all parts of the world. The diversity of our judgements is the Origine of all these things ; and ignorance, which is natural to us, is the Source of the diversity of our judgements. Truth is so stately and majestick, that she disdains men, as being unworthy to behold her ; she conceals her self under so many shapes, that there is hardly one wise man in an age, whom she admits to her sight : She communicates her self unmask'd to Faith alone, because that is the Creature of the Eternal Truth. 'Tis that which gives us infallible lessons for our Conduct, as well as for our Salvation, without it our Reason is blinde, and leads us into precipices : Her precepts are always just, and her promises are never ineffectual. If we give ear to her, she will tell us in two words the whole method we should observe to advance our fortunes, viz. first of all seek the Kingdom of God, and all
your

your affairs shall succeed happily. This precept is an admirable abridgement of the best Morality in the world, and deserves both our belief and our consideration. For what is it but to follow Vertue which guides us in the path, and flie Vice which leads us astray? The examination of this Proposition shall make the Epilogue to this Discourse.

Vertue is a tendency of the Soul to Goodness, as to its natural Object; if we follow it, it will never lead us amiss, nor where we shall meet with bad Fortune. I am very sensible, you will object, that honest men are not always the happiest. To which I answer, If they be really vertuous, you are deceiv'd to believe they can be unfortunate: Vertue is the chiefest good, and consequently stands not in need of other things for compleating the happiness of her followers. If God sometimes exalts the wicked, 'tis but to make the fall the more terrible, and the catastrophe the more remarkable. We seldom see a wicked man die peaceably in his bed; his death will be

*illuatur in
lum, ut
psu gravi-
re ruant.*

be violent, like as his life has been full of trouble and confusion. Malice may be subtle and expert: she is a Coward that takes all advantages, by which she may sometimes prevail against Vertue; but she is utterly ruined so soon as discovered: The eyes of a man of Honour, like a Basilisk, kill her immediately. Although Vertue be in general the Exercise of a person of Honour, it does not hinder him from being more cunning and wiser than a wicked man. Prudence is one of the Retinue; 'tis she which carries the Flambo to give light to the other Vertues; she understands how to incline the Prince's minde in favour of him whom she serves. The Sincerity of his Actions, the Justice of his Counsels, and the Fidelity of his Services, speak always advantageously of him; and Generosity, which preserves his Soul from being guilty of ignoble Acts, vigorously repulses the attacks of his Enemies. There is so great an Union of the Vertues, that they cannot be separated. The absence of one, causes the destruction of the rest; be-

because they all tend to the same end. Honesty is like the Ocean ; this comprehends all the Rivers of the Earth, and that compiles all the Vertues together to frame an Honest and Gallant man. God leaves second Causes to act, as well as our Free Will ; he has armed the Wise with Counsel and Reason ; which would be in vain, if he should deprive them of the Success thereof, and grant nothing to our prudence. We are the Operators of our own good and evil. A blinde man is more subject to stumble, than he that has the use of his eyes. Let us therefore apply our selves earnestly to the study of Wisdom, for to regulate our Conduct ; and if affairs answer not our expectations, let us adore the Judgments of God, who disposes of us according to his pleasure, and frustrates our delignes for reasons unknown to us : Let us receive them from his hand as chastisements of our faults ; let us submit our selves to his justice, and not condemn Fortune for those evils which she has not committed.

*Vilrix
Fortune
sapientia.
Juven.*

*Ludit in
humanis di-
vina poten-
tia rebus.
Ovid.*

THE END.

143

187

191

ERRATA.

PAge 3. l. 14 and yet such, read *and that such*. p. 4. margent. precandum, r. *precandv*. p. 30. l. 21. to house, r. *to his house*. p. 50. l. 17. too obvious, r. *so obvious*. p. 116. l. 20. Peace, r. *State*. p. 142. l. 18. passage, r. *passes*. p. 149. l. 25. then. r. *men*. l. 25. the perfection, r. *this perfection*. p. 148. l. 14. comparably, r. *incomparably*. p. 153. l. 16. proportionable, r. *proportionated*. p. 169. l. 17. of abundance, r. *of an abundance*. p. 171. l. 22. slides, r. *glides*. p. 208. l. 3 ignorant, r. *ignorance*. l. 21. compares, r. *composes*.